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# **PHILOSOPHY**

**Training manual for test  
and examination preparation**

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## **Preface**

The contemporary stage of development of society is characterized by an appeal to humanistic ideas such as: a return to a human being, his or her interests and values. At the same time, each person needs to be able to consciously navigate in reality, to determine his or her place in society and in the world, to seek solutions to problems of realization of needs and interests. The ability to reasonably navigate at the intersection of these problems is not formed automatically. It has to be worked out in the process of learning, first of all while studying philosophy that provides a theoretically formulated definition of a world view, a system of the most general theoretical views on the world and man's role in the world. Philosophy helps a person to solve the problems of his or her being and existence, substantiates the priority values in the life of society, determines acceptable ways and methods to achieve these values.

Philosophy is not just a world view, it is also a science. It is a world view with the scientific status. Considering the universal, general foundations of science and culture, formulating a synthetic view on the world, philosophy appeals to reasoning, to the logical validity and experiential validity of its ideas.

Philosophical knowledge is necessary for specialists of any speciality. However, it is of special value for the representatives of the legal profession and is aimed to methodologically equip them, develop their desire to think dialectically, form the ability to analyse and select among the growing amount of scientific information. Mastering philosophical concepts is associated with overcoming dogmatic methods of thinking, improving the creative abilities needed for the formation of the modern personality. Thus, philosophical training is one of the most important conditions for the comprehensive formation of professional and cultural competencies in the future specialists in the field of law.

The purpose of this manual is to help students learn the basic concepts, principles, sources of philosophy as a system of knowledge.

The teaching manual contains in a concise form the information on all the questions fixed by the curriculum on the discipline «Philosophy» and is an essential source that allows students to assimilate in a short time the basic concepts, principles and sources of philosophy as a system of knowledge.

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## **1. What is philosophy? The subject and place of philosophy in the system of world view knowledge. The main functions of philosophy**

The term «philosophy» is formed by a combination of two Greek words: *phileo* (love) and *sophia* (wisdom). So, literally philosophy is the love of wisdom. In the modern sense, philosophy is a system of the most general theoretical views about the world, the place of a human being, the elucidation of various forms of human attitude to the world. Like any science, philosophy has its own object and subject of studying, its philosophical categories, the main problem, structure, functions and methods of research.

Philosophy serves as a methodological basis for other sciences, developing general, universal methods of scientific knowledge used in all sciences; in turn, it uses the empirical material of other sciences to confirm or refute certain philosophical hypotheses.

The content of the subject of philosophy was formed historically depending on the level of cultural development. In the early stages of philosophy, it contained the whole body of knowledge about nature, space and a human being. But the distinction between philosophy and special sciences contributed to the formation of a specific subject of philosophy. Modern philosophy makes the subject of its analysis the general laws of nature, society and human thinking. In other words, the subject of philosophy is the relationship «a human being and the world». Therefore, philosophy explores: 1) the nature and essence of the world; 2) the nature, essence and purpose of a human being; 3) the system «a human being of the world» as a whole and the state in which this system exists. The main question of philosophy in its traditional interpretation is the question of the relation of thinking to essence. It has two sides. The first side is expressed in the question – what is primary and what is secondary, derived – spirit or nature, consciousness or matter? Depending on the answer to question, three philosophical directions emerged: materialism, idealism, and dualism. The other side of the main problem of philosophy is expressed by the question: «Is it possible to get to know the world around us?» In answering this question, there were three philosophical directions: agnosticism, scepticism, gnosticism (optimism).

As a science philosophy performs certain functions. There are the following main functions of philosophy: *world view function*, which is to form the basis of the scientific picture of the world; *methodological function*, which is to direct the impact on other areas of science; *theoretical and cognitive function*, which is to increase new knowledge; *logical function* which is associated with the fact that the concepts of philosophy are inevitably used in any mental process; *axiological function* which is associated with the orientation of philosophy to certain values; *the function of systematisation*, namely the theoretical expression of the total results of human experience in all its forms; *critical function*, meaning that the formation of a new world view must be accompanied by a critique of various kinds of errors, stereotypes, errors, prejudices that arise on the path of true knowledge.

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## 2. The concept and structure of the world view. Historical types of the world view

World view is a set of generalised ideas about reality, which reflects a certain attitude of human to the world, the way of perception, understanding and evaluation of the surrounding reality and himself. At the same time, the world view is not just a generalised idea of the world, but a form of human self-consciousness, the basic categories of which are the concepts of «world» and «a human being».

The world view is a complex spiritual phenomenon, which is characterised by integrity, unity of all components. Such elements as generalised knowledge, beliefs, values, ideals, beliefs, principles of activity, norms of life compose the structure of the world view and play an important role in it.

The world view has a historical character. This means that an individual outlook changes during the life of the individual and social common world view evolves with the development of the community of mankind. This understanding of the world view necessitates the selection of its historical types.

Throughout the history of human civilisation, the following types of world view have been formed: *mythological*, *religious* and *philosophical*.

Mythology (from the Greek *mifos* – story and *logos* – word, concept, doctrine) is a universal type of world view of primitive societies, a form

of social consciousness, a way of understanding of natural and social reality in the early stages of social development. Prerequisites for the emergence of the mythological world view are: a) the inability of primitive man to distinguish himself or herself from the environment; b) the indivisibility of primitive thinking, which is not yet clearly separated from the emotional sphere. Myth is characterised by a form of integrity that is almost impossible for other forms of consciousness.

The second historically established norm of the world view is religion – world view and world feeling, as well as appropriate behaviour and specific actions (cult), which are based on the belief in the existence of one or more gods or spirits. Religion includes mythology as a meaningful element, differs from it by the presence of a cult – a system of established rituals, dogmas, ritual actions aimed to establish a relationship with the supernatural. In the religious consciousness the subject and the object are already clearly separated, and, consequently, the indivisibility of man and nature characteristic of the myth is overcome; the world is divided into spiritual and corporeal, earthly and heavenly, natural and supernatural, and the earthly begins to be seen as a consequence of the supernatural.

The third historically established norm of world view is philosophy. It inherited from mythology and religion the whole set of questions about the origin of man and his or her position in the world and so on. It has also inherited all the positive knowledge that humanity has accumulated over the millennia.

Of course, these types of world views are not separated from each other by any clear boundary or historical date. In the real, especially modern, world view one can always find elements of all historical forms.

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### **3. Ancient philosophy: features, periodisation and significance for the formation of European culture**

Everything related to the history of ancient Greece and ancient Rome can be called antique (which literally means «ancient»). Therefore, the philosophy that developed at that time is called ancient.

The beginning of ancient Greek philosophy dates back to the end of the VII century. It appeared in the Greek city-states and experienced a brilliant heyday in the VI–V centuries continued to develop until the beginning of VI century. Philosophy of Ancient Rome emerged at the end of the republican period of Rome (II–I centuries BC) and developed in parallel with the development of Greek philosophy during the Roman Empire until about the time of its fall in the early VI century. Right here the style of philosophising and issues that determined the further development of philosophy on the European continent are developed. The philosophy of the ancient world grows out of the mythology and epic of the Greeks, that affected its development.

The main features of this philosophy are:

- the presence of a significant number of mythological and epic images;
- the presence of elements of anthropomorphism (endowment of objects and phenomena of nature with the appearance and physical properties of a man);
- naive pantheism, i.e. the identification of the gods with the forces of nature;
- linking natural processes with moral issues and evaluating them in the categories of «good», «evil», «justice», «good’, etc.;
- searching for the beginning of all that existing, which later in modern European philosophy will appear as a problem of substance.

There are three main stages in the development of ancient philosophy:

- *the first stage* covers the VII–V centuries BC, it is called pre-Socratic, natural philosophical, or early classics. The philosophers of that stage focused on the problems of physics (nature), space, and the universe;

- *the second stage* is the classic or high classic. It covers the V–IV centuries BC. During this period there is an anthropological turn in Greek philosophy – a clearly visible trend of the human theme in the system of other problems;

- *the third stage* in the development of ancient philosophy (end of the IV century BC – beginning of the VI century AD) – the late classics, or the Roman-Hellenic period is the final stage of ancient philosophy. This



stage is characterised not so much by the nomination of new ideas, as by comprehending, clarifying, commenting on ideas and teachings created by thinkers of previous periods.

The results of the research made by philosophers of antiquity significantly influenced the further development of philosophical thought around the world. In ancient philosophy were posed and partially solved the main philosophical problems: the emergence of the world and man, the foundations of all things, the relationship of two basic forms of existence – material and ideal, the meaning of life, death and immortality.

#### ===== 4. **Pre-Socratic philosophy (Miletus school, Heraclitus, Eleates, Pythagoreanism)**

Early Greek philosophy arose and developed in a close connection with the beginnings of the specific knowledge about nature. It begins with the emergence of natural philosophical ideas, i.e. with a philosophical understanding of nature. In Greek, the word «nature» sounds like «physis», so this philosophy was called physical, and philosophers of this period – physicists. The main question of ancient Greek philosophy was the question of foundation of the world.

The first philosophical school in ancient Greece emerged in the VI century BC in the city of Miletus and was called the school of Miletus. Its main representatives were Thales, Anaximander, Anaximenes. Thales put forward the idea of «substance» as the basis of everything, and saw the beginning of everything in water, because it is everywhere. The follower of Thales, Anaximander, considered the «apeiron», an indefinite and infinite substance, the essence of all matter. The third representative of the Miletus school – Anaximenes believed air was that basis of everything.

A striking representative of early Greek philosophy is Heraclitus (VI century BC), who considered fire to be the beginning of the universe. Fire (according to Heraclitus) is the substance of being, because it is always equal to itself, unchanging in all transformations and as a primary, concrete element. The world is an orderly cosmos, it has always been, is and will be an eternally living fire that naturally flares up and naturally goes out. The formation of this cosmos is based on the general variability of

phenomena, the general fluidity of things. Movement is inherent in everything, all nature, without stopping, changes its state.

In the VI century BC there is another philosophical school – *Elea*, whose followers are called Eleates. Representatives of the Elea school include Parmenides, Zeno of Elea, Melissa, and others. The Eleatic philosophers saw the basis of the world in the vague: not in matter, but in the beginning, which is denoted by the concept of «being». The Eleates divided the whole world into a true world and a false world. The true world is being, because it is eternal and unchanging, always identical with itself. The world of concrete things is a false being, because things are constantly changing. Parmenides denied the movement, and his student Zeno tried to justify the absence of movement at all. In his opinion, if we proceed from the continuity and continuity of space and time, then movement is impossible. The most famous account of the Elea rejection of motion and the immutability of being are the *aporia* (logical complications) of Zeno, who argued that if we assume the existence of motion, then there are contradictions that cannot be resolved. The most famous aporia of Zeno against the possibility of movement: «Achilles and the tortoise», «Arrow» and others.

The founder of another philosophical school is Pythagoras (VI century BC), who solved the same problem about the foundation of the world. His starting position: «Everything is a number». The Pythagoreans saw in numbers the properties and relations inherent in various organic combinations of being; in those mathematical explanation respects they saw hidden meaning of phenomena and laws of the nature.

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## **5. Atomistic interpretation of being in ancient philosophy (Leucippus, Democritus, Epicurus)**

An important place in ancient philosophy is occupied by the most mature form of ancient materialism – the atomistic doctrine created by *Leucippus* and *Democritus*. However, very little is known about Leukipa, the teacher and friend of Democritus, there is a lot of information about the views of Democritus (V–IV century BC). Democritus during his long

life gained a huge amount of knowledge. His works can be called an encyclopaedia of knowledge of that time.

An exact description of the basic principles of Democritus' doctrine of the essence of the world can be found in Diogenes Laertius: «The beginning of the universe – the essence of atoms and emptiness, everything else is only considered to exist. Worlds are infinite and prone to emergence and destruction. Nothing arises from the non-existent and nothing is destroyed into the non-existent. Atoms are also infinite in size and quantity, they swirl around the universe and thus create a complex – fire, water, air, earth. Democritus believed that the world consists of atoms and emptiness. The atom, in his opinion, is the smallest part of being, it is indivisible, eternal and unchangeable. Atoms differ in size, shape, order. They move freely in the emptiness. When colliding, they change the order of movement. The reasons of the movement aren't described. Atoms themselves are devoid of qualities. Lighter, volatile atoms are on the surface of things. They are «involved» in our breathing, and thanks to the senses, we have certain images of objects and ideas about them. Democritus was a consistent materialist. This position is especially pronounced in his understanding of the soul. According to him, all living beings, including plants, are animate, but to varying degrees. The soul consists of atoms, thus of atoms of a round form. «The sun and the moon consist of the same bodies as the soul, and the soul and the mind are one and the same». The soul is mortal: leaving the body, the atoms of the soul are scattered in the air.

In his views on cognition, Democritus was convinced that there are two types of cognition: sensory and rational, and rational cognition is based on the sensory one. The latter is a necessary prerequisite for thinking. However, sensory cognition has its limits. Where feelings are powerless, the mind comes to the rescue. As the mind is capable of apprehending the basis of everything – atoms and emptiness.

Further development of the atomic theory made famous Roman philosopher *Epicurus* (III–II century BC). Epicurus explained all the phenomena of nature and the universe by various combinations of immortal atoms, which are different not only in shape and size, as in Democritus, but also in weight. Their rectilinear movement is combined with spontaneous, internally ordered deviations from the straight line, which lays the

foundations not only of natural freedom, but also individual (human) – it becomes possible to choose freely from certainty in advance, i.e. there is a choice of several life options. the opportunity to «escape» from doom.

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## **6. Philosophy of Socrates. Ethical rationalism of Socrates**

*Socrates* (V–IV centuries BC) had a great influence on ancient and world philosophy. He came from a poor Athenian family, lived and studied in Athens, and then taught in Athens, where he was listened to by many students: Plato, Antisthenes, Aristine, Euclid of Megara. Socrates criticised the Sophists for «teaching wisdom for a fee», arguing that there are human qualities that are given to man by God and are sacred: beauty, wisdom, and others. And it is indecent, immoral to trade them. It is very difficult to reconstruct the true views of Socrates. He never considered himself wise. According to Socrates, he is only a philosopher who loves wisdom. One of his famous sayings: «I know that I know nothing» – is actually an explanation of the need for deeper knowledge of oneself. Socrates considered the «education of people» to be his most important task, the meaning of which he saw in discussions and conversations, and not in the systematic assimilation of some knowledge. Socrates left no manuscripts. His views are set out in the works of Plato, Aristotle. The structure of the world, the physical nature of things, in his opinion, unknowable, we can know only ourselves. This understanding of the subject of knowledge Socrates expressed the formula: «Know yourself». The main thing in knowledge is not theory, but practice – the art of living. Knowledge, according to Socrates, is an idea, a concept of the general.

At the heart of Socrates' philosophy is a man, his attitude to the family, society, laws and, importantly, to the gods. In conversations and discussions, Socrates paid attention to the knowledge of the essence of virtue, and the main virtues he considered restraint (how to appease passions), courage (how to overcome danger) and justice (how to obey divine and human laws). Man acquires these virtues through cognition and self-knowledge. The main guarantee of achieving true knowledge (and hence virtue) Socrates called the presence of human conscience («daimonion»).

A philosophical method, which was called *dialectics* (from the Greek. *Dialektike* – to talk) was formed in Socrates' conversations, disputes and discussions. The purpose of the method is to achieve the truth by identifying contradictions in the statements of the opponent by solving the right questions. In addition, Socrates turned to *Mayevtics* (from the Greek letters – midwifery). The essence of this method of Socrates is to establish the truth, to obtain hidden knowledge, as if unknown in advance to either the student or the teacher.

Socrates tried to study society as a complex social organism. In his works the first attempt to classify state of government has appeared. Among the main forms of government he singled out: *monarchy, tyranny, aristocracy, plutocracy and democracy*.

The significance of Socrates' work lies primarily in the fact that he actively promoted the shift of philosophy from the theme of nature (space) to the theme of man (microcosm). The philosopher himself focused on the soul and knowledge, relationships with other people and society.

## ===== 7. **Platonism. Plato's doctrine of ideas**

The most prominent of Socrates' immediate disciples was *Plato* (5th-4th centuries BC). He came from an Athenian aristocratic family. His real name was Aristotle, and Plato was a nickname (from the Greek *platus* – broad-shouldered). Plato was the founder of the philosophical school known as the Academy. He was the first most famous philosopher, almost all whose works have survived to our time. He wrote them in the form of a dialogue. Plato left a great philosophical legacy. In addition to the «Apology of Socrates», «Laws», Plato wrote 34 other works in the form of dialogues of Socrates with any of the Athenian citizens or students.

Plato was an objective idealist. The surrounding material world, in his opinion, is only a shadow and formed from the world of ideas, that is, the material world is secondary. All phenomena and things of the material world arise and perish (and therefore cannot become real or sheer), and ideas are immutable, immovable and eternal. Plato paid much attention to the classification of ideas. Above all ideas, according to Plato, are

the ideas of beauty and goodness. Plato's most detailed teaching on ideas is developed in his works «Pyrrhus», «Law», «Phaedo», «Phaedrus».

Plato's teaching about the world around him is peculiar. Rejecting the doctrine of the material essence of the world, the philosopher recognised the cosmos as one, eternal, because it was created by a higher being, which Plato called a demiurge. The centre of space is the Earth, surrounded by planets and fixed stars. Plato considered celestial bodies to be spiritual beings, gods.

All of Plato's teachings about the state, man, and cognition are based on his idealistic ontology. He first created the concept of a perfect («ideal») state. In his treatise «The State», Plato sought to show what a perfect order of society should be, what upbringing people should have in such a society. Analysing social life from antiquity to the times when he lived, Plato concluded that the material conditions of existence, incentives and communication of people determine the degree of freedom, the need to combine them by ties of friendship or enmity. All existing states on the basis of this are negative states: timocracy, oligarchy, democracy, tyranny. Plato contrasted them with the project of an ideal state, where power should belong to a small group of people led by a philosophically educated leader; the main principle of the system of such a state will be the principle of justice, according to which each citizen is given a special occupation and a special position, which will determine their harmonious combination.

In epistemology, Plato denied sensory cognition and its forms. In his view, the rational generates the sensual. On the basis of existing knowledge Plato sought to form people of a new type, those who would be able to renew the state. The teaching programme at the Academy assumed that knowledge ennobles people, and through them society and the state are improved. Plato himself gave lectures, among his listeners were astronomers, mathematicians, physicians.

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## **8. Aristotle's philosophy: basic ideas and their influence on world philosophy**

The scientific-theoretical synthesis of the previous development of ancient philosophy was carried out by one of the most outstanding stu-

dents of the famous Plato – *Aristotle*, who became the founder of logic, psychology, politics and a number of other fields of knowledge. Aristotle's scientific activity is not only the pinnacle of ancient philosophical thinking, but also a great contribution to virtually all then known scientific fields. Aristotle wrote and dictated to students more than 150 scientific treatises. His most famous works are «Organon» (problems of logic are considered), psychological treatise «On the soul», ethical works «Eudem's ethics», «Great ethics», political and economic works «Politics» and «Economics» and more. The main provisions of Aristotle's philosophy are most fully set out in the works under the conditional title «Metaphysics»<sup>1</sup>.

The first philosophical problem, according to Aristotle, is the subject of philosophy. He believed that philosophy should study the intangible, independent, most common causes of the development of the material and spiritual worlds and immovable essences (laws) as the root causes of everything.

Aristotle was the first critic of Plato's theory of ideas. The famous saying of Aristotle is connected with the critical attitude to the teachings of Plato: «Plato is my friend, but the truth is more precious». Aristotle argues that ideas are only copies of things and do not differ from them in content. Criticising Plato's idealism, the philosopher, however, criticised atomistic materialism. In the course of this criticism was created dualistic theory of being, according to which the livelihood of the world requires two fundamental principle – material and ideal. Aristotle regarded matter as a passive principle that has an amorphous meaning and cannot develop independently. An active beginning is a form. Due to the form, matter is transformed into something definite, into real things. According to Aristotle, form is the first essence, and the final form of all forms is God. God is the first engine of nature and the ultimate cause of the world.

Problems of man in the philosophy of Aristotle is reflected in the treatise «On the Soul», which is devoted to the study of the soul, clarifying

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<sup>1</sup> It should be remembered that in Aristotle's time the word «metaphysics» did not yet exist. This concept was introduced by the systematiser of the works of Aristotle – Andronicus of Rhodes, who, having studied the manuscripts of Aristotle, alternately concluded after the works of physics works of philosophy. Hence – «what is after physics», i.e. «metaphysics».

the phenomena of perception and memory of man. The soul is the cause and beginning of the human body. All components of the soul must be destroyed in the same way as the body, except the mind. The mind is the part of the soul that does not arise and that cannot perish. In the soul, Aristotle sees the highest activity of the human body, its «reality», or entelchy (realisation).

In epistemology, Aristotle criticised the scepticism of his predecessors and argued for the possibility of knowing the world. He defined the phenomenon and essence as the degree of approximation to the truth and analysed sensory and rational cognition. But Aristotle contrasted the rational with the sensual. He believed that mind can exist on its own, independently of the senses, as part of the intelligent soul inherent in man and God. Aristotle distinguished between the passive mind, which reflects being, and the active, which creates the world.

## ===== 9. Philosophy of the Hellenistic era (Cynics, sceptics, Stoics, Epicureans, Neoplatonists)

The originality of the philosophy of the Roman-Hellenic period (late IV century BC – early VI century AD) is determined by those philosophical schools that made all issues of the objective world order secondary and began to address primarily the problems of personal life. The leading philosophical currents of this period were as follows:

– *cynicism*. The founder of the school of cynics is considered to be *Antisthenes*, and the brightest representative – *Diogenes of Sinope*. The Cynics rethought the purpose of philosophy, which, in their opinion, should not be engaged in remote contemplation, but to show man the way to the right life. To do this, values should be re-evaluated and «erroneous values should be turned to ashes». Such erroneous values were considered by the Cynics to be property, bodily pleasures, and dependence on public opinion;

– *scepticism*. Scepticism also became widespread at this time – philosophical views that profess doubts about the possibility of comprehending the truth, the realisation of ideals. Its representatives were characterised by distrust of human cognitive abilities, which was a kind of manifestation of the decline of culture. Sceptics – Pyrrhon and Empiricus –



systematised the arguments against the knowability of the world, based on this requirement to «refrain from judgments»;

– *Stoicism* (*Zeno of Kition, Cleanph*, etc.) is a *branch of* philosophy that, focusing on ethical issues, preached calmness, detachment from the troubles and joys of life. The Stoics called for courage to endure the blows of fate, not to take anything to heart – neither losses nor success. The ideal of the sage: freedom from passions, from sensual desires (apathy). Cognition is necessary only for practical life;

– *Epicureanism*. The founder of the school was a follower of Democritus *Epicurus*, who taught that the main goal of philosophy is a human happiness, which can be achieved through knowledge of the laws of the world. To achieve its goal, philosophy forms three types of knowledge: physics (the doctrine of nature and its laws), canon (the doctrine of cognition), ethics (the doctrine of human happiness). Epicurus explained all the phenomena of nature and the universe by various combinations of immortal atoms, which are different not only in shape and size, as in Democritus, but also in weight, as well as spontaneous, internally ordered deviations away from the straight line;

– *Neoplatonism* – the idealistic direction of philosophy of this period. The philosophical source of Neoplatonism is Plato's teaching about the primacy of the world of ideas and the secondary nature of the material world. It was interpreted in the spirit of mysticism. The most famous and significant exponent of the ideas of Neoplatonism was Plotinus. Characteristic features of Neoplatonism are the doctrine of a hierarchically arranged world, generated from its extraterrestrial basis; special attention to the theme of «ascent» of the soul to its source; development of practical ways of union with the deity (theurgy).

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## **10. The main problems of medieval Christian philosophy and the main stages of its development. Controversy between realism and nominalism**

Medieval European philosophy is an extremely important, meaningful and long stage in the history of philosophy, which covers the period of V–

XV centuries. The development of philosophical thought of the Middle Ages was permeated with the problems of religion. In such conditions, philosophy could develop only from the standpoint of the church. Its content and development depended entirely on theology, or theology, which was a set of religious doctrines about the nature and actions of God.

The main tasks of the philosophy of the Middle Ages were considered to be the interpretation of the Holy Scriptures, the formulation of the dogmas of the Church and the proof of the existence of God. Along the way, logic developed significantly, the problem of the relationship between knowledge and faith was developed, and there were disputes about the priority of the individual and the general.

There are three stages in the history of medieval philosophy: apologetics, patristic (IV–VIII centuries) and scholasticism (IX–XV centuries). The formation of the philosophy of the Middle Ages begins with the period of so-called apologetics (from the Greek *apologia* – protection). Under conditions when Christianity was a persecuted minority of the Roman Empire, representatives of apologetics (Justin Martyr, Athenagoras, etc.) addressed the Roman emperors or the general public with messages in defence of Christians. The next stage of medieval philosophy – patristic. Patristics (lat. *Pater* – father) is philosophy and theology of the Church Fathers, namely spiritual and religious leaders of Christianity (St. Augustine, John Eriugena). The studies developed by the church fathers became fundamental to the Christian religious world view. The most mature form of medieval philosophy was scholasticism. Scholasticism is a type of religious philosophy, which is characterised by the fundamental domination of theology over all other forms of cognition, knowledge. The most famous representatives were Anselm of Canterbury, Thomas Aquinas.

The controversy between nominalists and realists arose in connection to the problem of the singular and the general. Under realism was understood the doctrine, according to which the true reality is possessed only by general concepts, universals, and not individual objects existing in the empirical world. Universals are prior to things, representing thoughts and ideas in the divine mind, and only because of this the mind is able to get to know the essence of things, because this essence is nothing but a general concept.

The opposite direction to realism was called nominalism. Nominalism is a philosophical doctrine that denies the ontological meaning of general concepts and argues that they do not exist in reality, but only in thinking. According to nominalists, general concepts are only names, they do not have any independent existence outside and except for individual things and are formed by our mind by abstracting features common to a number of empirical things and phenomena. Therefore, universals do not exist before, but after things.

## ===== 11. Philosophical teachings of Thomas Aquinas, his concept of «double truth»

A prominent representative of classical scholasticism was a monk of the Dominican Order, Thomas Aquinas (XIII century). In his major works, «The Sum of Theology» and «The Sum Against the Gentiles», Thomas Aquinas sought to place philosophy at the service of religion, synchronously distinguishing between knowledge and faith, proving the possibility of harmony between them and the need for their coexistence. He distinguished, respectively, the truths of reason and revelation. The highest truths are those that are inaccessible to consciousness and can only be attained through faith. Thomas considered the search for cause of the phenomenon through its consequence (*quia*) to be the main method of getting to know the truth. He demonstrates this method by putting forward five proofs of the existence of God: in the world everything moves, but movement requires a primary engine – God; the chain of causes and effects cannot go on indefinitely, so there is a first cause – God; from the whole set of accidental and non-accidental things in the world comes the necessity of some essence, which has no external cause of its existence, but itself represents the cause of necessity for all others. This is God; to determine the degree of truth of things, it is necessary to have some essence that will be the ultimate degree of all good. This essence is God; all things in nature are devoid of reason, but arranged expediently, therefore, they are arranged by an intelligent being – God.

At the heart of Thomism lies the doctrine that the universe is a hierarchy of degrees of existence. The lowest level of this hierarchy is nature,

matter, the highest is God, the absolute divine consciousness, which creates the world and governs it. The ultimate goal of human life is God. But he is not conceivable by the mind. God is the most intelligent truth, inaccessible to the weak human mind. This truth is given to people through the «truths of revelation» sent by God. However, «evidence» of God's existence can be found by understanding the «ideas» laid down by God in the natural world. On this initial basis, Thomas builds the concept of double truth: there are «truths of reason» and there are higher truths – «truths of revelation». The truths of reason are revealed to us through science and philosophy, the truths of revelation – through theology, in particular through the Holy Scriptures (the Bible). Thus, philosophy and theology do not contradict each other, because they comprehend different worlds – nature and God.

Thomas believed that in man intelligence prevails over will. Man wants to find bliss, and it does not consist in an act of will, but in the triumph of the mind, directed to the highest good. Since man is not given to know the fullness of the divine Good and perfection, man, each time choosing, can be wrong, but this is his freedom. Practical mind with reference to ethical problems learns to distinguish good and evil by means of practice. Everything that corresponds to reasoning is good, everything that contradicts it is evil.

Trying to reconcile faith and reason, Thomas Aquinas not only emphasised that reason is a gift of God, but also argued that it must be used to glorify God.

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## **12. The humanistic nature and main directions of philosophy of the Renaissance. The main ideas of the Reformation**

Since the 15th century, a number of changes have taken place in the socio-economic and spiritual life of Western Europe, marking the beginning of a new era that has gone down in history as the Renaissance. Philosophical thinking of this period can be described as anthropocentric, because the centre of its attention is man. Man is not just a natural being, he is the creator of himself and thus differs from other natural be-

ings. A person rules over nature, with the help of creative activity he doesn't only satisfy his needs, he creates a new world, creates beauty and himself.

In the Renaissance, philosophy again turned to the study of nature. As part of this, two directions arise: deism and pantheism. Deism is the recognition of a divine source. But the deists believed that God, having once created nature, no longer interferes with the laws established by him. This is a transitional form to atheism (Galileo Galilei). Pantheism is the doctrine that God and nature coincide (Giordano Bruno).

Features of the philosophy of the Renaissance are: secularisation – liberation from church influence; anthropocentrism – a person is placed in the centre of research; reliance on natural science knowledge; search for the right method of cognition; formation of a new materialist world view, the emergence of peculiar forms of transition from the old to the new world view, namely – deism and pantheism.

In the Renaissance, the main feature of culture was humanism, which originally meant «secular» (non-church) knowledge, just as humanists were called simply representatives of the «secular intelligentsia», which arose at this time due to the rapid growth of the role of mental labour and the emergence of such «mental» occupations, which went beyond official, mostly theological, research. The great humanists of the Renaissance were: the poet Dante Alighieri; thinker Marseilles; poet Francesco Petrarca; writer Giovanni Boccaccio and others.

Renaissance-humanist ideas caused significant deformation processes in the Roman Catholic Church, led to its reform, or the so-called Reformation (from the Latin *reformare* – to transform, correct). The Reformation and the Renaissance are united by the fact that they are phenomena of one historical epoch, have a common anti-feudal orientation, they are based on the anti-feudal movement, which was carried by the urban strata of society. If the Renaissance demands the transformation of society by expanding secular education, the Reformation is directed against the monopoly position of the Catholic Church and its teachings in politics, the ideological system of the then European society. It practically remains at the level of the medieval world view, but offers a new path to God. Representatives of the reform movement were Martin Luther, Thomas Munzer, Ulrich Zwingli and others.

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### **13. New Age empiricism and sensualism. The problem of the scientific method, the doctrine of man and society (F. Bacon, T. Hobbes, J. Locke, G. Berkeley)**

XVII century opens a new period in the development of philosophy, which is commonly called the philosophy of modern times. The term «New Time» is as conditional as the term «Renaissance». Applying it, we mean the time of birth and establishment of a new social system – the bourgeois, which puts forward and justifies new values and principles of human existence compared to feudalism. Machine production, which gradually supplanted crafts, required the development of accurate knowledge of the laws of nature. As a result, society faced the problem of developing methods, ways and means of studying nature.

The social transformations and development of modern science gave rise to a new orientation of philosophy, which began to rely mainly on science. The problems of the theory of cognition – epistemology, and first of all – the problems of cognition, especially the problem of method, come to the fore in the philosophy of this period. If the controversy between nominalism, which is based on experience, and realism, which appeals to reason, runs through the whole of medieval philosophy, then in the philosophy of the seventeenth century these trends are established as empiricism and rationalism. The core of the theoretical controversy between them is the question of determining the sources of human knowledge.

Proponents of empiricism (Greek *empeiria* – experience) considered the only source of knowledge of the human senses, rightly argued that the process of cognition begins with the senses. However, they underestimated rational activity, believing that the mind does not add anything to the content of knowledge, because there is nothing that is not in the senses, and the mind only combines material derived from sensory experience. A kind of modification of empiricism is sensualism (Latin *sensus* – feelings). Proponents of sensualism sought to derive the whole meaning of knowledge not just from experience, but from the activities of the senses. Empiricism and sensualism were developed by Francis Bacon, Thomas Hobbes, John Locke, George Berkeley, and representatives of French materialism.

Proponents of rationalism considered the source of knowledge reason, logical thinking. They argued that sensory experience cannot ensure the reliability and commonality of knowledge. Classical rationalism was based on the idea of natural order – an unlimited causal sequence that permeates the world (determinism). It asserted the decisive role of the mind not only in cognition but also in human activity. This position of rationalism, as well as the position of empiricism (sensualism), suffered from one-sidedness, the absolutisation of one of the cognitive properties of man, which as a result contributed to the establishment of a metaphysical, mechanistic way of thinking in philosophy. The main representatives of rationalism were Rene Descartes, Benedict Spinoza, Gottfried Leibniz.

#### ===== 14. Rationalism of the New Age (R. Descartes, B. Spinoza, G. Leibniz)

The founder of the rationalist trend in modern philosophy was the French philosopher *Rene Descartes* (XVI–XVII centuries). His main works were «Reflections on the method», «Principles of Philosophy». Following Bacon and Hobbes, Descartes pays great attention to the development of a scientific method of cognition. If previous philosophers developed methods of empirical study of nature, then Descartes is trying to develop a universal method of all sciences. He considered rational deduction to be such a method. Deduction (from the Latin *deductio* – inference) is a transition from the general to the individual, one of the forms of inference, in which on the basis of the general rule from some provisions which are authentic a new true provision is logically derived. A characteristic feature of Descartes' philosophical world view is dualism. He assumed the existence of two independent substances – material and spiritual. The main property of material substance is length, and spiritual – thinking. Descartes identified material substance with nature and believed that everything in nature obeys purely mechanical laws that can be discovered with the help of mathematical science – mechanics.

The Dutch philosopher *Benedict Spinoza* (17th century) was a follower and critic of Descartes' ideas. At the heart of his philosophical system is the doctrine of a single substance – nature. Substance is the

cause of itself. The philosopher denies the existence of the supernatural, identifies God with nature, stands on the positions of pantheism. Nature exists forever, has no end, it is cause and effect, essence and phenomenon. Nature, substance, matter and God are, according to Spinoza, an inseparable unity. Such an understanding of substance contained both the dialectical idea of interaction between concrete material formations and, at the same time, the idea of their material unity. However, Spinoza rejected the attributiveness of the movement; in his opinion, motion is not an integral property of the material world, but only its *Modus* (secondary, derivative characteristic). This was an anti-dialectical moment in Spinoza's philosophy.

The last representative of European rationalism of the seventeenth century is considered a German idealist philosopher *Gottfried Wilhelm Leibniz*. The core of his philosophical system is the doctrine of monads – *monadology*. The monad is a simple indivisible spiritual substance. The relationship between monads is harmony. The original quality of the monad is amateur performance. Therefore, thanks to monads, the matter has the ability to eternal self-motion. Consciousness is peculiar only to those monads that have the ability of self-consciousness – only man. Leibniz's theory of cognition is connected with the basic ideas of monadology. He tried to find a compromise between rationalism and sensualism. The philosopher convincingly argued that human knowledge always needs certain principles that make it meaningful.

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## **15. Philosophy of the Enlightenment. French Enlightenment (C. L. Montesquieu, Voltaire, J.-J. Rousseau)**

In the second quarter of the XVIII century in France, a broad and powerful movement was formed, which became known as the *Enlightenment*. It was not only a political or philosophical phenomenon, although philosophy, especially materialist, played an important role in it. The Enlightenment united all the progressive-minded representatives of the «third estate»: lawyers, philosophers, the bourgeoisie, and naturalists. Enlightenmenters criticised the feudal system and its culture, demanded the es-



establishment of new, progressive social orders, advocated the protection of the masses, for their right to education and culture. They believed in man, in his mind and higher calling.

One of the first Enlightenment philosophers was *Charles Louis Montesquieu*. His first literary experience – the novel «Persian Letters» – was a huge success. The philosopher criticized the feudal-absolutist regime in it. Montesquieu's main work is rightly considered to be the work «On the Spirit of Laws». In his philosophy, Montesquieu considered the reasons for the existence of various forms of society, believing that in order to understand one or another form of social development, it is necessary to read the legislation that exists in this society.

The classical philosopher of the French Enlightenment was *Voltaire*, whose main ideas were set out in the works: «Philosophical Letters», «Metaphysical Treatise» and others. The main task of his philosophy, Voltaire sees in the debunking of religious dogma, which prevents people from building a happy life, cultivating ignorance, illiteracy, bigotry, lies. In the philosophy of nature, Voltaire is a follower of Newton. He developed the idea of the general law of nature, and also defended the superiority of the principle of causality of its phenomena over the principle of expediency.

In the theory of cognition, Voltaire sought to combine sensualist empiricism with some elements of rationalism. The basis for it was the thesis of the origin of all knowledge from sensations.

Voltaire substantiated the idea of equality of people, and understood this equality as political equality, equality before the law and justice. He considered social and property inequality as a condition for social balance and moral development of society.

Voltaire's younger contemporary was *Jean-Jacques Rousseau*. The central problem of Rousseau's work is inequality between people and ways to overcome it. Rousseau studied the emergence of property and social inequality of people and sought to find ways to eliminate it. He believed that inequality between people is not primordial, it is the fault of private property. According to Rousseau, primitive human society was in a natural state and a man was a self-sufficient being, materially independent of other people. Private property, which arises from conflicts between people's interests, leads to injustice.

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## **16. French materialism of the XVIII century. Theory of matter, knowledge, man and society (C. A. Helvetius, P. Holbach, J. La Mettrie, D. Diderot)**

The Western European philosophy of the New Age reached its highest level in the works of French thinkers Julien Offray de La Mettrie, Claude Adrian Helvetius, Paul Henri Holbach and Denis Diderot. Each of these philosophers came to materialism in their own way, however, their positions are quite different. There were even serious differences between some of them. However, French thinkers of the XVIII century have a lot in common in materialism.

We can distinguish the following characteristics of their materialist philosophy:

1. French materialism was mechanistic. All forms of motion of matter were explained on the basis of the laws of mechanics. This was due to the fact that at that time the most advanced science was classical mechanics. Its laws became absolute. For example, La Mettrie believed that man is a kind of machine. He even wrote a book «Man and Machine».

2. French materialism was metaphysical in the nature. Such materialism primarily understood development as a movement in a vicious circle, which conforms to the level of knowledge at that time. Many things have led its supporters to believe that everything in nature is cyclical: the change of day and night, the change of seasons, the cycle in nature, the cyclical nature of most physiological processes. Diderot, however, made some attempts to overcome the view according to which any development is moving in circles. It is known that even medieval scholastics asked questions that seemed unsolvable. What came first – a chicken or an egg? If it's an egg, it's laid by a hen, if it's a hen, earlier it was a chicken that hatched from an egg. Within the framework of «pure logic», the question seemed unsolvable. Diderot gave an ingeniously simple answer: neither a hen nor an egg, but something else. This was a remarkable, though still speculative, natural-philosophical prediction of Darwin's evolutionary doctrine, according to which the biological ancestors of birds were reptiles.

3. French materialists of the XVIII century were militant atheists. They believed that the material world was eternal and infinite, that

there was no place for any mystical supernatural forces in it: it had never been created and would never be destroyed. This idea of the eternity and infinity of nature underlies all the ideas of the French materialists. Analysing the features of religious faith, they have concluded that religion does not lead a person to the real truth, but misleads.

4. The materialist understanding of the world by French thinkers was combined with the idealistic understanding of society. In the question of the origin of society, the French materialists were inclined to naturalism, that is, they sought the cause of certain social phenomena in nature, the environment and in the biological nature of man. Their idealism was that they did not understand the processes of historical development and gave it naive explanations. For example: history, according to Holbach, is an accumulation of events that cannot be explained because there are infinitely many of them.

## ===== 17. Theoretical philosophy of Kant. «Copernican coup» in the theory of knowledge

The ancestor of German classical philosophy is considered to be Immanuel Kant (XVIII century). His philosophical legacy is divided into three periods: «precritical», «critical» and «anthropological». In the «precritical» period, Kant's ideas about the origin of the world deserve attention. He developed a cosmogonic hypothesis, by which he revealed the mechanism of the universe and laid out new principles for its formation. According to this hypothesis, the solar system is a product of the gradual cooling of the gaseous nebula. Here, for the first time, the concept of evolution was extended to cosmic phenomena. Two forces took part in the creation of the universe – gravity and repulsion. Due to the interaction of these forces, according to Kant, planets began to form. But this did not prevent Kant from claiming that there is an external force that is changing the universe. The process of emergence, development and destruction of worlds is constant.

In the «critical» (the name is associated with the first word of his major works: «criticism», which means the study of the very foundations) period Kant creates philosophical works that became an event in the his-

tory of human culture: «Critique of clear mind», «Critique of practical mind», «Critique of the Ability to Judge». The first sets out the theory of knowledge of the philosopher, the second – his ethical, the third – aesthetic views.

The idea of a «Copernican coup» in philosophy comes to the fore during this period. Before Kant, cognition was believed to be the result of external human actions. Thus, the person perceives (that is passive), and the world influences it. Kant «reversed» this relationship: he proclaimed that cognition and knowledge are the result of human (primarily mental) activity. Man explores only to the extent that he himself experiences nature, asks it questions. The analogy with the «Copernican coup» is quite obvious here: Copernicus «shifted» the Earth (which was previously considered the fixed centre of the universe), and Kant «shifted man», putting an end to his passivity. In what is the significance of this revolution? First, Kant gave a more justified picture of cognition: cognition is not a duplication of reality, not the transfer of things into the human intellect, but the activity of creating intellectual means of human interaction with the world. Secondly, the human mind can recognise as reliable only such knowledge, which he himself extracted on the principles he understood and substantiated. Third, in the concept of I. Kant, man appears creative and active; at the same time, the more active he is, the more varied will be his connections with reality and, accordingly, the wider his knowledge.

In the theory of cognition, Immanuel Kant revealed the relationship between the sensory and the rational in cognition; put forward the concept of three stages of cognition: sensory contemplation, judgement and reason; defended agnosticism. According to Kant, human sensations are only subjective impressions that do not give full knowledge of objective things, because we cannot access the «thing-in-itself».

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## **18. Kant's practical philosophy: ethical and aesthetic ideas, categorical imperative**

In the book «Critique of Pure Reason» Kant tries to determine *a priori* concepts of morality. It has to be a general principle, a law for every-

body. Kant believes that moral regulators must be independent of external influences, the mind itself in its practical application establishes a moral law. Man as an intelligent being has the will, the ability to act in a certain way. Will determines some rules of action. Moral will contains maxims and imperatives.

«Maxim is a subjective principle of will». Maxim is the desire, intention of the subject to act in a certain way. Maxim is a subjective rule, which is considered by the subject as meaningful only to him. In contrast, imperatives have a universal meaning, they are important for the will of every intelligent being. Imperatives are expressed as belonging to somebody, they indicate that to act in a certain way is good.

*Categorical imperative.* There are two types of imperatives: hypothetical and categorical. A hypothetical imperative suggests that some act is a good tool for something else. The main law of morality, «practical mind» is a categorical imperative. Kant gives the following formulations of the categorical imperative: «I must always act only so that I can also wish to transform my maxim into a general law». «Make sure that the maxim of your will can at the same time have the force of the principle of general law». This formula is supplemented by the requirement to act «so that you always treat humanity including yourself and any other person as the goal, and never treat it only as a means».

The categorical imperative is a universal rule for evaluating human actions. Subordination of human actions to the categorical imperative is the duty of mankind. Kant distinguishes between legality and morality. It happens that a person commits acts that coincide with the categorical imperative, not out of conscious observance of it, but out of a simple sense of inclination to such acts. These actions are legal, but not moral. An act is moral only if it is carried out of duty, consciously following a categorical imperative. «A person lives only out of a sense of duty, not because he finds some satisfaction in life. Such is the real motive of pure practical mind». But the understanding of duty does not yet lead to moral deeds. Actions must also be moral. We are morally healthy only when we control ourselves, and we are sick when we are driven by emotions and passions. To the moral virtues of Kant attributed truthfulness, honesty, sincerity, self-esteem.

In his treatise «The Idea of World History from the World-Public Perspective» I. Kant reflects on the historical process. He believes that it is

based on the natural needs of people, as well as the contradictions between them, which is a necessary condition for the improvement of the human race, but they can and should be resolved.

## ===== 19. G. Hegel, his philosophical system and method

The thought of Georg Hegel (XVIII–XIX centuries) is the highest achievement of classical German philosophy. Hegel called his philosophical system absolute idealism. He tried to unify the entire natural and spiritual world in one concept – the «Absolute idea», which treats rational thinking as the basis or substance of all that exists.

The first stage of defining the «Absolute idea» is logic which helps to reveal its general meaning through the system of categories, ranging from the poorest (e.g. subsistence, non-being, existent being; quality, quantity) up to specific various concepts – chemistry, biology, cognition. As pure thoughts and stages of development of ideas, they themselves are meaningful and therefore constitute the essence of things.

Nature representing the next stage of self-identity is an integral part of generating the «Absolute Idea» though an aiding one. According to Hegel, God creates nature so that Man could appear from Nature and consequently human spirit as well.

Self-identity is the culmination of development of the «Absolute idea» whereas the whole path it overcomes is the «Absolute Spirit», which means the total spiritual activity of mankind throughout the millennia of world history. The «Absolute Spirit» is a manifestation of Hegel's philosophical system. Since this moment, the original notion of the «Absolute Idea» ceases and the further process of development can be understood as a vicious circle, as its simple repetitive movement.

To some extent Hegel's system contradicts to his dialectical method, which involves consideration of all phenomena and processes related to general interrelation, interdependence and development.

Hegel defined dialectics as the driving force of true knowledge, as a principle that contributes the internal relationship and necessity to content of science. Hegel's dialectical method also comprises principles of reality analysis: the ascent from abstract to concrete, the correspondence between historical and logical, comprehension, etc.

The dialectical method was described in «Science of Logic» where he analysed the most important laws, categories and principles of dialectics, grounded the assumptions concerning dialectics unification, logic and theory of knowledge. Under the dialectics Hegel understood this as the unity and struggle of opposites, i.e. the formation and development of contradictions. Hegel emphasised that it was impossible to understand a subject without realising the whole previous path of its development. This development does not occur as a closed circle, but spirally, progressively, from lower forms to higher, from some content to another one. In this process there are mutual transitions of quantitative and qualitative changes (evolution and jumps). The source of development is the contradiction that drives the world. Contradictions are the unity of mutually exclusive and at the same time mutually predictable opposites.

## ===== 20. L. Feuerbach's philosophy, its anthropological character

The period of German classical philosophy ends with Feuerbach's philosophical system. He was a student and follower of Hegel, but later doubted the truth of Hegel's theory and developed his own philosophy. His main works are: «To the critique of Hegel's philosophy», «The essence of Christianity», «Theses to the reform of philosophy» and others.

### *The main features of Feuerbach's philosophical thoughts*

1. The doctrine of nature is the basis of Feuerbach's philosophy. He claims that there is nothing either higher than nature or lower than it. Nature is eternal and infinite in space: only human limitation puts limits on its length. Feuerbach denies that nature should be considered as a condition for development of the Spirit, something derived, dependent on consciousness and will.

2. Feuerbach's materialism was anthropological. The fact is that the focus of his philosophy is the doctrine of Man (anthroposis). Man is considered by him as a natural being, as a higher degree of natural self-development. Human feelings and consciousness are also natural phenomena. Therefore, he speaks of man as something immutable, absolute,

and not as a specific historical person. Man, according to Feuerbach, acts as a non-historical and extra-social being. This is the major drawback of Feuerbach's philosophy.

3. Feuerbach's anthropological materialism was metaphysical. He failed to comprehend the contemplative nature of previous materialism and to realize the role of practice in the process of cognition and social development. Due to contemplative positions, he misunderstood Hegel's dialectic and rejected it along with the idealistic system.

4. In the theory of knowledge Feuerbach was a follower of sensualism. He calls his philosophy a sensual one, but does not deny the relationship between the sensual and the rational. He emphasizes that the sensual must be supplemented by the rational, and vice versa. Feuerbach strongly opposed agnosticism.

5. Feuerbach's philosophy was atheistic. He waged an uncompromising struggle against religion. He claimed it was isolated from being, as well as idealism. However, speaking out against the orthodox religion, Feuerbach proposed to create a new religion that would worship the power of human love.

6. Concerning public life Feuerbach was an idealist. He, like materialists of the past, could not understand social processes. The philosopher failed to realize that consciousness of people is determined not only by the position of their bodies and the surrounding nature, but mainly by the material conditions of human life, their social existence.

Despite all the shortcomings inherent in Feuerbach's philosophy, its indisputable achievement is that it appealed to man, reproduced materialist principles and, thus, had a significant impact on the development of philosophical thought.

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## **21. Russian philosophy of the XIX – early XX centuries. The main features and peculiarities**

Russian philosophy starts from the nineteenth century. Peter Chaadaev's Philosophical Letters testified to the originality of Russian philosophy for the first time. Chaadaev's philosophy gave impetus to a split



in Russian philosophical thought in the 1840's and 1850's. and the emergence of two opposite trends – *Westernism* and *Slavophilism*. Representatives of Westernization (B. Chicherin, B. Granovsky, etc.) claimed that Russia had been irrevocably tied to the West since Petrine times. Leaders of Slavophilism (O. Khomyakov, I. Kireevsky, etc.), on the contrary, argued for an original path of historical development of Russia, different and in some ways opposite to Western European.

In the second half of the XIX century there were two thoughts clearly formed in Russian philosophy: radical, or revolutionary-democratic, and religious-idealistic. The most prominent representatives of the *first thought* were M. Chernyshevsky, G. Plekhanov. The ideologues of Russian political radicalism perceived philosophy exclusively in the context of substantiating and propagating revolutionary ideals.

The founder of *Russian religious philosophy* was a prominent Russian thinker Vladimir Solovyov (19th century). Soloviev's philosophy focused on the idea of omnipresence. He tried to prove that the synthesis of philosophy, science, and theology would make it possible to create «holistic knowledge,» which through «holistic society» would lead to «holistic life.» Another representative of this thought was Nikolai Berdyaev (XIX–XX centuries). The sphere of his interests included possible ways of spiritual renewal and self-identify of society and the individual. Such philosophers as Nikolai Lossky, Pavel Florensky, Lev Karsavin, Ivan Ilyin, Alexei Losev, and others also made important contributions to the development of Russian religious philosophy. They thought the main task of philosophy was to form the world theory as an integral whole related to standpoint of moral and religious experience. Their thoughts differ but all of them are united by an interest in spiritual values, recognition of the theoretical and practical primacy of spiritual life over external forms of coexistence, morality, the search for meaningful creative foundations of human existence.

*Russian cosmism* became one of the philosophical tendencies focused on a humanistic view of man and the world. In the works of representatives of cosmism (e.g. *V. Odoevsky, M. Fedorov, K. Tsiolkovsky, V. Vernadsky* and others) the necessity of uniting people on the basis of ideas of ecological content was substantiated. Human society was not seen as an accidental phenomenon in the universe, it was to become a powerful fac-

tor in the cosmic counteraction to chaos, in increasing entropy. *Features of Russian philosophy* are as follows: lack of differentiation between materialism and idealism, a wide range of worldview problems, religious and moral orientation, development of the human problem and the literary form of philosophy.

## ===== 22. **Philosophy of Marxism: preconditions, basic ideas and their influence on world philosophy and social practice**

Marxism (1840s) is a philosophy, economic and socio-political doctrine that over 150 years of existence some way influenced the history of mankind. Its founders were *Karl Marx* and *Friedrich Engels*. The preconditions for emergence of Marxist philosophy were: the establishment of capitalism as a social system, the entry of proletariat into the political arena, success of natural sciences, and great scientific discoveries that provided the founders of Marxism with some grounds for their philosophical generalizations. They set out their philosophical views in the following scientific works: «On the Critique of Hegel's Philosophy of Law», «Theses on Feuerbach» (Marx); «The Origin of the Family, Private Property and the State», «Anti-Dühring», «Dialectics of Nature» (Engels), etc.

Features of the philosophy of Marxism are: 1) the philosophical basis of Marxism is grounded on the combination of materialism with dialectics, on so-called dialectical materialism; 2) a special place in the philosophy of Marxism is occupied by the problem of man. Karl Marx and Friedrich Engels considered a person not only as a product of nature, but also as a social phenomenon, with the emphasis on his/her social characteristics; 3) the development of society in Marxism is defined from a materialist standpoint. Previous philosophy used to find the source of society's development in ideas, and philosophy of Marxism shifts the emphasis to the economic life of society, primarily to the sphere of material production; 4) the idea of destroying private property runs through Marxism. Private property, according to Marx, is the deepest source, the root of all social disasters, and that is why it must be eliminated; 5) an important issue in philosophy of Marxism is the problem of practice. It is inter-

preted as a material object-sensory, purposeful human activity; 6) a characteristic feature of Marxist philosophy is its atheism.

Marxist philosophy had a specific influence on leaders of the Russian revolutionary movement, first of all on *Lenin* (19th and 20th centuries), the founder of Bolshevism. As a result of the historical events taken place in the Russian Empire in October 1917, Lenin and his associates put Marxism into practice. Thus arose a new «proletarian-working» state – the USSR. However, the real practice of socialism, particularly the dictatorship of proletariat, was entirely different from they had expected. As a result of socialist construction, instead of a society of social justice and equality as it had been predicted by the founders of Marxism, the society with a totalitarian regime led by a handful of elected rulers who considered themselves «faithful successors of Marxism-Leninism» was formed.

The West did not accept the fundamental ideas of Marxism. Except for Russia, Marxism nowhere developed into either Bolshevism or Stalinism. In the West, the evolution of Marxism was quite different, it gave a start to the European Social-Democracy.

## ===== 23. Irrationalist direction of modern philosophy (A. Schopenhauer, F. Nietzsche, A. Bergson)

The positions of irrationalism in modern philosophy are defended by many different schools of thought. Among them the *philosophy of life* possesses a significant place. This doctrine was formed at the turn of the XIX–XX centuries, and gained strength mainly in Germany and France. It was founded by *Arthur Schopenhauer* (XVIII–XIX c). His philosophical concept, which is concentrated around the central category of «*will*», is set out in the work «The world as will and imagination.» According to Schopenhauer, the world is a mirror in which the world will is manifested through many objects and events. The highest degree of expression of will is Man. The mind in human life and in the world as a whole plays a modest, purely technical role. The main vital processes occur without the participation of intellect. The human world of life is unreasonable, chaotic, and the only thing that somehow organises it is the «world will» and by no means the mind.

*Philosophy of will to power.* The German philosopher and poet *Friedrich Nietzsche* (19th century) set out his views in the works *Thus Spoke Zarathustra*, *The Will to Power*, and others. The main provisions of Nietzsche's philosophy can be reduced to the following: 1) he assessed the world around him as a chaotic flow of life, an active life universe. In life the mind, consciousness performs only a secondary, subordinate role of protection from the destructive influences of the environment. The main stimulus of all human actions, which determines the content of these actions, is the sphere of unconscious life urges; 2) Nietzsche was convinced that the basic law of the universe is an inexhaustible willingness to influence and dominate. It acts in both flora and fauna. The will to power is like the «soul» of the world, rooted in its deep depths; 3) Nietzsche considered a superman as the highest type of an individual, freed from the weaknesses of his nature.

*The concept of creative evolution* was developed by Nobel Prize winner *Henri Bergson* (XX century), a representative of French intuitionism. The main scientific works are «Creative Evolution», «Two Sources of Morality and Religion». Like his predecessors, he called for treating life not as something petrified and complete, but as a continuous creative formation. For Bergson, life is a metaphysical cosmic process, a powerful stream of creative formation, a «life impulse.» Matter – the qualitative beginning of being – although it causes resistance, but still obeys life. Man is interpreted by Bergson as a creative being, whose ability to create is determined by irrational intuition. Intuition (from the Latin *intueri* – sudden enlightenment) is a direct and boundless contemplation of truth through creative inspiration and willpower. It arises not as a result of reasoning or observation, but by rooting in the «intimate essence» of objects. Intuition is one of the manifestations of the vital impulse, which contains clarity and obviousness. Bergson characterised intuition as the basis of spirit, as life itself, and the task of philosophy is to help a person master their intuition.

## ==== 24. Existential philosophy, its main ideas

The leading place in the irrationalist-humanistic doctrine of Western philosophy belongs to existential philosophy. It originated in the middle

of the 19th century, when, in contrast to the objective idealism of Hegel's philosophy, a Danish philosopher, *Søren Kierkegaard* (19th century), put forward the thesis of the absolute value of the individual's uniqueness (rather than universality) as an aspect of human existence (the term «existentialism» from the Latin *existentia* – existence). Hence Kierkegaard's ideas, however, were forgotten for a while. And only in the 1920s the German philosopher *Martin Heidegger* in his book «Genesis and Time» formulated a philosophical doctrine, the central concept of which was «existence» – human existence. Another German philosopher, *Karl Jaspers* (XX century), came to similar conclusions independently of Heidegger. During the 1930s the doctrine of French existentialism, whose representatives were famous writers and philosophers *Albert Camus*, *Jean-Paul Sartre* and others, appeared and spread.

The central problems of this philosophy are as follows.

1. *The problem of human existence (existence)*. Existential philosophy states that not everything in a person's life and what he/she experiences is real existence. When a person works, studies, rests, rejoices in some way, his/her external existence is meant. According to the philosophy of existentialism, in order to realise oneself as «existence», one must find himself in a «borderline situation», for example, in the face of death. As a result, the world becomes «intimately close» to man. Intuition is declared to be the true way of cognition, the way of penetrating the world of «existence».

2. *The problem of human existence and the existence of the world* – central to existential philosophy. Unlike classical philosophical thoughts on being, which consider it as an objective independent of consciousness world, existentialists believe that philosophy will stand on the positions of life realism only when the object of its research will be man, his life. And therefore, as existentialists argue, there is no point in talking about some special objective world of the superhuman. In their concepts, objective reality exists as subjective, as a product of the subject's experiences, as the existence of his perception, his consciousness.

3. *The problem of human freedom*. Existentialism is called the philosophy of freedom. Freedom is interpreted not as freedom of activity, but only as the freedom of choice or attitude of the subject to an independent environment. He can either freely agree with his condition, or he is

also free not to accept his condition. The objective situation does not in itself limit our freedom, but only as experiencing it as a restriction. Hence the conclusion: the task of man is not to change the world, but first of all to change his attitude to it.

The ideas of existentialism have had and continue to have a great influence on various trends of modern philosophical thought.

## ===== 25. Characteristic features and peculiarities of hermeneutics

Hermeneutics (from the Greek «art of interpretation») is the theory and practice of interpreting texts. The etymology of the word «hermeneutics» is associated with the name of the god Hermes in ancient Greek mythology, the messenger of the gods and the one who interpreted their will. In ancient Greek philosophy and philology, hermeneutics is the art of understanding and interpreting texts, thoughts, symbols, and so on. For Christian writers and theologians is the art of interpretation of the Bible.

The foundations of philosophical hermeneutics were laid by the German theologian and philosopher *Friedrich Schleiermacher* (XVIII–XIX centuries). He wondered: what is the necessary condition for understanding? Such a condition, in his opinion, is the similarity and difference between the author of the text and the reader. If the author and the reader are absolutely «related», hermeneutics is odd; if they are completely different, hermeneutics is impossible. Thus, in order to make understanding possible, a certain degree of «alienation» and «kinship» between the author and the reader is needed. According to Schleiermacher, understanding can be considered successful when the positions of the author and the reader are «balanced». Concerning both knowledge of language (objective side) and knowledge of the inner life of the author (subjective side), the reader must be equal to the author.

The object of study in hermeneutics is often the text. The main problem is the understanding, interpretation of the text. The main question of hermeneutics has at least two variants of formulation: epistemological (how is understanding possible?) and ontological (how is being, the essence of which is understanding, organized?).

Fundamental concepts in hermeneutics are the concept of hermeneutic triangle and hermeneutic circle. With the help of the hermeneutic triangle the complex relationship between the author of the text, the text itself and the reader, the interpreter of the text is clarified. The concept of hermeneutic circle expresses the peculiarity of the process of understanding associated with its cyclical nature.

The ontological nature of the hermeneutic circle, which expresses a specific boundary of the process of cognition, is the starting point of hermeneutics as a philosophical current. This idea occupies a central place in the teachings of the German philosopher *Hans-Georg Gadamer* (XX century). He did not reduce hermeneutics to the development of a methodology for understanding texts, but defined it as a philosophy of understanding. The subject of understanding, according to Gadamer, is not the meaning embedded in the text by the author, but the substantive content, the understanding of which is associated with this text. According to Gadamer, hermeneutics is a philosophy of «interpretation»: from the interpretation of texts to the interpretation of human existence, knowledge of the world and being in it.

Various problems of hermeneutics were also developed by the German philosophers *Wilhelm Dilthey*, *Carl-Otto Apel*, *Jürgen Habermas*, the French philosopher *Paul Ricoeur*, the Austrian religious philosopher and theologian *Emerich Koret*, and others.

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## **26. Freudianism and neo-Freudianism (S. Freud, E. Fromm, C. Jung, A. Adler, H. Marcuse)**

The founder of psychoanalysis in its classical form was the Austrian psychologist *Sigmund Freud* (XIX–XX centuries). Freud's main views are set out in his works «Three Essays on the Theory of Sexuality», «I and It», «Totem and Taboo» and others. The main thing in his concept of psychoanalysis was the discovery of unconscious, its philosophical understanding and interpretation. The human psyche, in his opinion, is divided into two areas: conscious and unconscious. They determine the essential characteristics of the individual.

On this basis, Freud formed ideas about the subjective reality of man. In the work «I and It» he unfolds the structural concept of the psyche, defining the following areas: a) the unconscious («It») – is the defining deep layer of the human psyche. It operates on the basis of innate, natural, genetically primary urges; b) conscious («I») – is the human mind, or «Ego». The conscious acts as a mediator between the unconscious and the external world «I», seeks to make «It» acceptable to the world and bring the world in line with the desires of «It»; c) the subconscious («Super-I») – is the inner personal conscience. It is formed under the influence of a system of social prohibitions.

An important component of Freud's teaching was the idea of the existence in the depths of «It» of the eternal unconscious instincts. Based on the data of the natural sciences, Freud considered two instincts to be the main driving force and prerequisite for human behaviour: self-preservation and sexual instinct. It is the sexual instinct, the libido instinct, that has become a central element of psychoanalysis.

Instincts, according to the scientist, come into conflict with the consciousness, focused on socially acceptable forms of behaviour and ways of satisfying desires. The search for their real solution is achieved by conscious mastery of desires, their direct satisfaction or sublimation (from the Latin *sublimatio* – I raise high, I raise). Sublimation is a special kind of deviation of instincts (libido) from their inherent orientation and switching their energy to achieve social and cultural goals. By sublimation Freud explained the emergence of religion, art, social institutions.

The most famous followers of S. Freud were *Carl Jung, Alfred Adler, Erich Fromm, Herbert Marcuse* and others. These philosophers clarified the basic principles of psychoanalysis, updated them, and therefore their concept was called *neo-Freudianism*. The founders of neo-Freudianism pointed to the inability of orthodox Freudianism to solve the problem of interaction between the individual and society. For example, the main representative of neo-Freudianism, Erich Fromm, was not satisfied with Freud's biology and social pessimism, so he focused on the transformation of psychoanalysis into social philosophy. To this end, he turned to previous philosophical thought, namely to the views of L. Feuerbach and especially to the works of Karl Marx.



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## 27. Positivism: characteristics and main stages of development

The main ideas of positivism were formulated by a French philosopher *Auguste Comte* (XIX century). All previous traditional philosophy, according to Comte, with its abstractions («matter», «spirit», etc.) has no right to exist. All knowledge about the world is given only by specific «positive» sciences (hence the name), which are based on direct human experience. Comte suggested the existence of a synthesis of scientific knowledge, which can preserve the old name «philosophy». The subject of such a philosophy should be the compilation and systematization of special scientific knowledge. Similar ideas were developed by the English philosophers *John Stuart Mill* (19th century) and *Herbert Spencer* (19th century).

In the early twentieth century the stage of the so-called «*second positivism*» or *empiriocriticism* begins. Its creators were the Austrian physicist *Ernst Mach* and the Swiss philosopher *Richard Avenarius*. Empiriocriticism reduced philosophy to the theory of knowledge. At the basis of this philosophy put idealistically interpreted the concept of experience which is regarded as the inner world of consciousness and human experience. Empiriocriticism sought to prove that only sensations really exist, everything else is their complexes.

The modern form of positivist philosophy is the «*third positivism*», or *neo-positivism*, which includes various logical and philosophical schools.

*Logical positivism*. Its representatives were philosophers *Moritz Schlick*, *Rudolf Carnap* and others. Logical positivism draws attention to the analysis of language forms of knowledge. According to neo-positivists, the procedure of *verification* developed by them (from the Latin *verificare* – to prove the truth) promotes the purification of language. The essence of this principle is that each statement must be compared with the facts. If the statement is not supported by factual data, it is considered meaningless.

*Logical negativism*. Its main representative is the English philosopher *Karl Popper*, who proposed to replace «verification» with the so-called «falsification», i.e. the search for facts that do not confirm, but re-

fute (falsify “) this statement. Thus, Popper turns positivism into «negativism», because even when no facts are found that «falsify» the statement, and the latter is considered suitable for scientific use, it is classified as «justified» and not true. Thus, there is always the possibility of facts that ultimately falsify the allegations.

*Analytical philosophy.* Its representatives were philosophers *Bertrand Russell*, *George Moore*, *Ludwig Wittgenstein* and others. Analytical philosophy reduces philosophy to the analysis of the introduction of linguistic means and expressions, which are interpreted as a real source of philosophical problems. This analysis is considered in philosophy as the only legitimate method of philosophical research and is aimed at identifying situations of introduction of linguistic means that give rise to philosophical problems.

## ===== 28. **Modern religious philosophy: neotomism, personalism, Tayyardism**

*Neotomism* is the philosophical study of the Catholic Church. Representatives of neotomism – *Jacques Maritain*, *Etienne Henri Gilson*, *Gustav Vetter* and others. Unlike all other philosophical trends in the West, neotomism is characterized by traditionalism, dogmatic stability of ideas and theoretical postulates.

The philosophy of neotomism has the following characteristics: 1) the ideological sources of neotomism are the thoughts of the scholastic philosopher of the XIII century. Thomas Aquinas. That is, neotomism is modern Thomism; 2) the subject of the philosophy of neotomism is the existence of God. This is an open religious philosophy; 3) the central principle of neotomism is the principle of harmony of faith and reason. Neotomists claim that faith without reason turns into blind worship; 4) the purpose of the philosophy of neotomism is the rational justification of the existence of God; 5) in order to convince of the truth of religious dogmas, neotomists «master» the most modern scientific terminology, actively use it.

*Personalism* (from the Latin *persona* – person). Personalism exists in two versions: American and French. Representatives of American per-

sonalism: *Borden Bone*, *George Howison*, *Mary Calkins*, etc., representatives of French personalism: *Emmanuel Mounier*, *Paul-Louis Landsberg*, *Paul Ricoeur*, *Jean-Marie Domenach* and others.

The main provisions of personalism are as follows: a) the central concept – a person, but not just as a real person, personality, but as a primary element of being, a spiritual entity, which is characterised by activity, will, self-awareness; the origins of the human person come from the Supreme Personality of Godhead; b) the world (nature) is a set of spiritual persons, the highest of which is God; everything material is a consequence of a person's creative activity: everything general is the work of God, concrete things are the work of man; material matters only when it is part of a person's experience; c) the process of cognition is carried out by an individual due to his evaluative ability (ability to determine the value of objects); d) the relationship between the individual and society is hostile (antagonistic); the removal of hostility is possible through self-improvement of the individual and the renewal of society.

*Tayyardism*. Its founder is a French scientist *Pierre Teilhard de Chardin*. In the Hymn of the Universe and The Phenomenon of Man, he tried to reconcile the religious worldview with the achievements of modern science. The French theologian proclaimed evolutionism to be the central methodological principle of modern thinking. Teilhard de Chardin put forward his own theory of cosmogenesis, where the main points of the process of development of the universe are the following three stages: «survival» (physical shell), «life» (organic shell) and «survival». The cosmic process is governed not by the natural laws studied by science, but by the super cosmic God, whom Teilhard de Chardin called the «point of Omega.» In general, the concept of Pierre Teilhard de Chardin is quite controversial as it is a synthesis of scientific predictions, utopianism, abstract humanism, mysticism and traditional theism.

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## **29. Features and main issues of philosophical culture of Kyiv Rus**

Kyiv Rus, the first East Slavic state, where within the spiritual culture the national philosophical thought was formed. To determine the «mo-

ment» of the emergence of philosophy, of course, is impossible, but the process of Christianization of Kyiv Rus (late tenth century) was of fundamental importance for ancient Russian philosophical thought as well as the spread of written language in Russia from the middle of tenth century. Due to the introduction of Christianity mass translation of books began.

In ancient Russian literature of the XI–XII centuries. the following areas can be distinguished: translated literature and original. First of all, biblical texts, works of the church fathers and liturgical literature necessary for the practical functioning of the new ideology were translated. The Bible was translated in parts. In the XIII–XIV centuries. the New Testament and several books of the Old Testament were translated. The complete translation of the Bible was made only at the end of the XV century. The first place among the most common translated works in Ancient Russia is taken by the work of *Ion Damaskin* «Source of Knowledge». The Slavic educator *John of Bulgaria* (IX–X centuries) was widely known in Ancient Russia. He translated from Greek works of *John of Damascus*, wrote several of works and composed the Slavic «Six Days», i.e. the interpretation of the biblical story of the six days of the world (according to the Bible).

In the XI–XII centuries original works by ancient Russian authors also appeared. The Word of Law and Grace, written by Metropolitan *Hilariion*, should be mentioned in terms of its philosophical and ideological significance. The works of *Kliment Smolyatych* (XII century), *Feodosiy Pechersky* (XI century), *Kirill Turovsky* (XII century), *Danylo Zatochnyk* (XII–XIII centuries) also played an important role in the formation of worldview ideas.

Features that form the *basis of the philosophical culture of Kyiv Rus* are: 1) *syncretism*, i.e. indivisibility between different areas of human spiritual activity; 2) *polyphony*, i.e. a variety of approaches to solving certain problems; 3) *theism*, i.e. the development under the auspices of the church, the church worldview; 4) *ethicization*. This means that the scribes considered any problems from the standpoint of ethics: because of the conflict of forces of good and evil; 5) *historiosophy*, i.e the central problem of philosophical thought of Kyiv Rus was the problem of developing ideas about human history.

What *philosophical issues were in the centre of attention of Kyiv «scribes»?*

First of all, the ancient Russians tried to answer the question: what is philosophy? They were interested in a set of problems related to the universe. They sought to find out the deep sources of human history, to find the answer to the question: «Where did the n land?». They were fascinated by the mysteries of human existence. The intense search for answers to these and similar questions was the content of the philosophical thought of Kyiv Rus.

### ===== **30. Philosophy of the Ukrainian Renaissance and Enlightenment**

The Renaissance is a social and ideological movement during the fourteenth and sixteenth centuries. in European countries, which was directed against the Christian-scholastic culture of the Middle Ages and became a transitional period between medieval culture and modern culture. The Renaissance came to Ukraine from northern Europe, where it took place in the form of the Reformation, i.e. in the form of religious transformations in the spirit of Protestantism. The Reformation first spread to the Polish-Lithuanian Commonwealth, and from there to Ukraine.

*The main features of the Ukrainian Renaissance:*

1. Development of science and culture, the emergence of secular education. The increasing number of young people entering universities in Germany, Austria and Italy.
2. Growing interest in socio-political and humanistic issues.
3. Appeals to early Christian literature, translated works of ancient philosophers and philosophers of the early European Middle Ages.
4. Spreading the idea of humanism (*Yu. Drohobych, S. Orikhovsky*).
5. The emergence of book printing in the Old Slavonic language and the development of printing in Ukraine (*Francysk Skoryna, Ivan Fedorov*).
6. Dissemination of education, science and culture among the general population, the establishment of numerous public schools.

7. The emergence of professional philosophers (*Gerasim Smotritsky, Ivan Vyshensky, Kirill Stavrovetsky, etc.*).

8. In 1576, the first higher educational institution was established, the Ostroh Collegium (Prince Constantine of Ostroh of Kyiv, the founder), where philosophy was specially studied.

Enlightenment in Ukraine is closely connected with the struggle against the Polish nobility and the formation of the Cossack state under the leadership of B. Khmelnytsky. The Enlightenment is an anti-feudal ideology of the period of the formation of capitalism, according to which the overcoming of feudal relations and the establishment of a new social order is possible through reforms and education. There are early and late periods of Enlightenment. In Ukraine, Early Education emerges as a synthesis of the two previous social and political movements: humanism and the Reformation.

*The main features of the Ukrainian Enlightenment:* strengthening the idea of the dependence of social progress on the level of education; demarcation of the spheres of religion and philosophy; increasing interest in learning about nature; development of the idea of non-caste value of a person; dissemination of self-awareness and notions of human dignity. The Kyiv-Mohyla Collegium (1632) became the main center of science and culture, and in 1701 it was transformed into an academy. The term of study was up to 12 years. More than 20 disciplines were studied, including philosophy.

### ===== 31. **G. S. Skovoroda's philosophical views and their influence on the development of national philosophy**

The protagonist of new trends in philosophy and sociology in Ukraine in the second half of the XVIII century was an outstanding original artist, poet and educator *Gregory Skovoroda*. Skovoroda wrote 18 works. These works reflect his philosophical system and doctrines of «two natures», «three worlds», a human being, cognition, a sociological theory.

*The doctrine of two natures* is that everything in the world, according to Skovoroda, has two sides (nature): external – visible and internal – invisible. And the visible nature is changeable, transient, and invisible one

exists forever. This is the spiritual source – God. God is truth, nature in nature, living in the living, man in man, the law (pronounced pantheism). Skovoroda interprets the visible nature as opposite to God, as «substance», »matter», «nature».

*The doctrine of three worlds.* There the idea that all the surrounding reality – the three interconnected world, «macrocosm», «microcosm» and «peace symbols» was expressed. *Macrocosm* is the big world or the world of nature. Analysing it, Skovoroda concludes that nature is infinite, matter (nature) is eternal, nature obeys objective laws. *The microcosm* is a person. The general laws of all nature are also inherent in man. Man is a small world that copies the big world. *World of symbols.* Symbols are images that embody an idea. The word has the highest secret of the symbol. The crown of culture and reality are the words from the Bible.

*The doctrine of a human being.* The central tenet of this doctrine is the «philosophy of the heart.» The heart in Skovoroda's philosophy is the sphere of spiritual life to which cognition also belongs. This thought is based on three ideas. *The idea of eliminating the will.* The man must purify his knowledge from the will, because the will creates injustice. The place of the destroyed human will must be taken by the will of God. *The idea of unequal equality.* All people are equal before God, but at the same time they are different. Every person lives his own life. The criterion of a way of life is required. *The idea of human kinship* with the way of life. Every human being has his/her own nature. It is impossible to change it. It is only possible to get to realise it and choose a way of life related to it.

*The doctrine of cognition.* The starting point of Skovoroda's theory of cognition was the recognition of the cognition of the world and the belief in the unlimited possibilities of the human mind. Since the general laws of all nature are reflected in a man, it is enough to know oneself and one can reveal the laws of nature.

*Sociological doctrine.* Skovoroda formulated his ideal of social order, which he called a «spiritual republic.» He saw its essence in establishing ideal relations among people, which are formed in accordance with the spiritual nature of the man. The ideas of «spiritual republic» are: equality, love, collective property.

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## 32. Ukrainian philosophy of the XIX–XXI centuries: main tendencies and directions

*Philosophical views of Taras Shevchenko.* The main question of his philosophy is the relationship between social good and evil in relation to a particular person in specific historical conditions and in relation to his homeland – Ukraine. The need to destroy the tsarist serfdom by the people is the main conclusion of Shevchenko's philosophy. The result of destruction will be the creation of the society of justice, good and freedom, which in turn will form the most favourable background for the happiness of a free man in a free Ukraine. Shevchenko's works combine the principles of rationalism and sensationalism.

*Philosophy of Pamfil Yurkevich.* In the work «Heart and its significance in the spiritual life of man» Yurkevich develops Skovoroda's philosophy of «heart». At the centre of his philosophical teaching is a man with two important manifestations: the heart and mind. If the mind finds common ground in human activity, then the heart is the basis of the uniqueness of each person. «It is not the tree of knowledge that is the tree of life», Yurkevich believed, and it is not thinking that creates the «essence» of a man, namely the life of his heart, his immediate and deep experiences emanating from the heart. It is because of this that the key to understanding a person, finding out the most important and most influential movements of his soul lies in his heart.

*Philosophical views of Mikhail Drahomanov.* He set out his philosophical and sociological views in a two-volume edition of Literary and Journalistic Works. Drahomanov is a rationalist. He is convinced that limitless possibilities of the human mind and science make it possible to know the world around them. And although a person does not immediately, but gradually learns the essence of certain phenomena, although science does not immediately bring people to the truth, although along the way people come across mistakes, and sometimes grief, but through breakdown and science, they come to the truth.

*Philosophical views of Ivan Franko.* The main features of Franko's outlook were: firstly, fidelity to his people, his commitment to the struggle for social and national liberation; secondly, the belief in the need to address the social and economic causes of alienation of the means of pro-



duction from those who use them, the elimination of social and class privileges and achievement of socio-political and legal equality between people; thirdly, monism (unity) of the nature, society and a man, belief in the fact that «matter and force», «spirit and body are one substance», confidence in the human capacity for unlimited cognition of the world, conscious dialectical approach to development of nature and society; fourthly, economic determinism in the understanding of society, emphasising the primary importance of economic factors and the physical conditions of the people, defining the struggle of masses as the driving force of social development; fifthly, the constant attention to the latest developments of natural sciences, especially such fundamental concepts of natural science as the theory of evolution of Charles Darwin.

### ===== 33. Philosophical content of the category of being and its main forms. Types of ontology

The doctrine of being was called «ontology» (from the Greek. *On-tos* – being and *logos* – doctrine). Ontology is a separate branch of philosophical knowledge, the essence of which is manifested in the analysis of relations, connections and interactions between such categories and concepts as «man», «world», «being», «matter», «consciousness» and others.

The problem of being belongs to the so-called «eternal questions» of philosophy, because it concerns human life, and hence the worldview of man. The question of the essence of existence, methods and forms of its existence was decided in different ways by philosophers of the ancient world. In modern philosophical thought there are also opposing views on the essence of being. Modern materialist philosophy interprets being as a category that encompasses all that exists, both material and spiritual phenomena.

There are several *forms of life*:

1) *the existence of nature*, which, in turn, is divided into the existence of untouched nature, i.e. the existence of things and processes that exist independently of man and his activities, and the existence of man-made nature, or the existence of things and processes created by humans;

2) *human existence*, which distinguishes the bodily existence of man as part of nature and a specific human existence. The man is the body of nature, and in this respect he/she is subject to its laws. That leads to the need to save life, human self-preservation and human survival;

3) *spiritual being*, which exists as an individualised spiritual and objective (non-individual) spiritual. Being an individualised spiritual is the inner world of a person. It encompasses the conscious and the unconscious. The specificity of being outside the individual spiritual is that its elements are preserved, improved and move freely in social space and time;

4) *social being*, which is divided into the existence of the individual in society and the existence of society as a whole.

Thus, the *category of being is a general abstraction, which unites on the basis of the existence of various phenomena objects and processes of nature, human groups and individuals, social institutions, levels, forms and states of human consciousness*. The main types of ontologies are: monism, dualism and pluralism. Teachings that explain the world through a single substance are called monistic. In the system of monism, it is possible to build an idealistic or materialistic picture of the world, and this depends on what is considered the primary basis – spirit or matter. Dualism (from the Latin *dualis* – dual) – is the principle of philosophical explanation of the essence of the world, which is based on the recognition of the presence of two primary principles (substances) – spirit and matter, ideal and material. Pluralism is a philosophical concept that explains the world through many substances.

## ===== 34. **Philosophical doctrine of matter. Properties and structure of matter**

*The concept of matter.* The etymology of the word «matter» comes from the Latin *materia* – substance. However, the meaning of the concept of «matter» in the history of philosophy has repeatedly changed, developed in accordance with the development of science and philosophy itself. The modern concept of «matter» has a specific meaning. Its common definition is as follows: *matter is a philosophical category for denoting*

*the objective reality given to man in his sensations, which he can and tries to know, but matter exists independently of man himself.*

*Properties (attributes) of matter.* Matter as an objective reality has many properties inherent in its various types and states. Such properties include: activity, movement (self-movement), spatio-temporal form of existence, objectivity, permeability, infinity, reflection, inexhaustibility, cognition, structure (dismemberment into qualitatively different levels of organisation), absoluteness.

*The structure of matter.* The structure of the organisation of matter is that it is always and everywhere in some way organised into common material systems, ie such integral formations, the connection between the elements in which is more stable and lasting than the connection between each of the elements of the environment. There are the following main types of material systems and the corresponding structural levels of organisation of matter: inanimate matter, living matter and society. Each of these levels, in turn, is characterised by a number of levels of organisation.

*The system of inanimate matter* can be represented at the following levels: a) *microworld* (microelement level), which is characterised by the interaction of fields and elementary particles. This is a world of extremely small objects. The lifetime of these particles is measured in billionths of a second, and the speed of their movement is close to the speed of light; b) the *macroworld*. It is a world of objects from atoms, molecules, macrobodies to planets, stars, planetary systems and the galaxy as a whole.

*The system of living matter* is known so far only on Earth. Its emergence, according to the followers of materialism, is the result of the natural and natural self-development of matter. The level of living matter includes all living beings that have the ability to self-organise, develop, complex forms of reflection, self-regulation and reproduction.

At a certain stage of development of the biosphere there is a separate type of material system – *socially organised matter* or society. It is the highest form of life development, a set of thinking individuals and groups of different levels that consciously transform reality. In turn, society contains many types of intersecting systems: man, social formations (family, various groups, parties, nations, states), material culture created by man, which includes tools and equipment.

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### 35. Movement as a way of existence of matter and its form. The relationship between the main forms of movement

An integral part of the doctrine of matter is the idea of motion. Many sciences study it. But this movement is also studied by philosophy. What are the challenges facing philosophy in covering the problem of motion? There are several tasks.

1. Summarising all that gives the individual sciences, philosophy *seeks to clarify the nature of movement*. With regard to understanding the natural history data modern philosophers concluded that *the movement – is any change phenomenon or object*; it covers all the processes that take place in the universe, from the simple movement of bodies to thinking.

2. Philosophy aims to *reveal the source of movement*. Modern materialism claims that the source of all specific forms of movement are the internal contradictions inherent in all objects, as well as the external interaction between them. The motion of matter, therefore, is not due to something supernatural, but is self- motion.

3. Philosophy *reveals the relationship between matter and motion, motion and rest*. Philosophical materialism argues that motion and matter are inseparable. We have never observed a material system that is not at least in some motion, but would be in a state of absolute rest. He acknowledges the existence of peace, but considers it relative.

4. Philosophy considers the problem *of qualitative originality and dialectical unity of different forms of motion of matter*. Movement in general is an abstraction that does not really exist; in reality, there are specific forms of movement that are in a certain subordination, and therefore they can be classified. The classification of motion is based on the thesis that qualitatively different types of matter correspond to their special forms of motion. Based on this thesis, the following *forms of motion of matter can be distinguished* : mechanical – the spatial movement of various bodies: the motion of the smallest particles, the motion of large bodies, including space objects; physical – covers electromagnetism, gravity, heat, light, sound, changes in the physical state of matter; chemical – includes various chemical reactions, processes of chemical synthesis in in-

organic and organic nature; biological – various biological processes in living organisms; social – covers various social changes, as well as thought processes.

Although each form of movement is relatively independent, they are all interconnected. A more complex form of motion arises on the basis of the previous, simpler, is their synthesis, but is not reduced to them as a simple sum.

At the present stage of development of science, the classification of forms of movement needs to be supplemented and clarified. The development of chemistry, physics, biology, the emergence of complex sciences do not allow us to speak of one understanding of the diversity of forms of motion of matter. Because of this, new classifications emerge, for example, called information-cybernetic, astronomical intergalactic, intergalactic motion, and so on.

### ===== 36. **Space and time as forms of existence of matter. General and specific properties of space and time**

An integral part of the doctrine of matter is the doctrine of space and time. What is space and time? In what relation are they to matter?

In the history of philosophy, we can distinguish two approaches to addressing these issues. The first is called the *substantial concept*: space and time are understood as special substances that exist alongside the material and independently of it (Descartes, Epicurus, Newton).

The second concept is called *relational*. Its proponents (Aristotle, Leibniz, Hegel) believed that space and time are not special substantial entities, but forms of existence of material objects. The relational concept in our time most fully corresponds to the level of development of natural science.

According to the relational concept, space and time appear as general principles of organisation of any object of reality. Complementing each other, space and time function as universal forms of organisation of all the diversity of the infinite world. Each materialised body has three-dimensional characteristics: length, width and height. It also coexists with other bod-

ies around it, takes its place in a certain, more global, system. It is the coexistence and location of the object reflected in the concept of «space». Thus, *space is a form of existence of matter, which characterises its length, structure, coexistence and interaction of elements in all material systems*. At the same time, in reality, every material formation is a process, in which certain changes are taking place; in addition, one phenomenon replaces another. To characterise this aspect of matter in philosophy was developed the concept of time. *Time is a form of existence of matter, which reveals the duration of existence, the sequence of changes in the development of all material systems*. Thus, time reflects the process of being.

Space and time have both common and distinct properties. Common properties include: objectivity (their independence from human consciousness); universality (there is not and cannot be any phenomenon that exists or would exist outside of space and time); eternity, infinity and relativity (their dependence on speed). However, for all having in common, space and time have different properties. For example, space is characterised by three-dimensionality, time is one-dimensional; space is inverted, and time is irreversible; space is ambiguous in all directions, and time is one-way, that is, directed from the past to the future.

Time and space are inseparable from matter and from each other. This is perfectly illustrated by the example of the theory of relativity in modern physics. Spatial-temporal characteristics of material objects have four dimensions: three of them – spatial and one – temporal. Research in this area is closed to the unification of space and time into a single whole, as a result of which the category of «space-time continuum» appeared in philosophy.

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### **37. The problem of consciousness in philosophy. A variety of interpretations of the problem of consciousness in classical and modern philosophy**

The problem of consciousness is one of the most complex and mysterious. Thus, even in ancient times there was the idea of consciousness as a manifestation of the soul – a mysterious being responsible for human

life and certain states of the human body. Over time, the soul began to be seen as a kind of intangible substance, supposedly independent of matter, capable of independent existence, immortal and eternal (Socrates, Plato). In the subsequent historical and philosophical process, the problem of consciousness acquired a variety of interpretations. We briefly describe these positions in the main areas of philosophy.

Idealistic views on the nature of consciousness over the centuries have acquired different meanings, but were reduced to the following: consciousness – primary, matter – secondary. Thus, objective idealism endows consciousness, which exists independently of the world, somewhere outside the world and outside man, with a supernatural character. From the point of view of dualists, matter and consciousness are independent, equivalent principles. This means that consciousness recognises complete independence from matter. Like matter, consciousness is eternal, it did not arise or be born.

In the 50's of the XIX century the vulgar-materialist point of view on consciousness became quite widespread. It is called so because its supporters (German philosophers L. Buchner, K. Vogt and the Dutchman J. Moleschott) viewed consciousness rudely, simplistically, vulgarly. From their point of view, consciousness and thought are «excreted» by the brain in the same way as bile by the liver. *Hylozoism* (from the Greek *hylē* – matter and *zoē* – life) also mechanistically interpreted consciousness. Its supporters also assumed the possibility of sensations in inanimate objects.

A new approach to understand consciousness is associated with the emergence of dialectical materialism. From the point of view of this direction, consciousness is derived from matter, it is secondary and active in relation to it. The sources of all living things and consciousness are in matter, which can move and develop independently. Dialectical materialism considers consciousness as a product of the natural historical development of matter, its social form of motion; as a function, a special property not of all matter, but only of a special way of socially organised matter (human brain).

As for modern world philosophy, the interpretation of consciousness is engaged in such a branch of philosophy as phenomenology. The problem of consciousness occupies a prominent place in other foreign

philosophical fields. Among them are hermeneutics, existentialism, psychoanalysis, linguistic philosophy, structuralism, philosophy of life, and others. They have achieved significant results in the study of various aspects of consciousness. Today, philosophers' research has focused on the relationship between «spirit» and «body», physical and mental states, as well as issues that arise on the border of philosophy and language, cognitive psychology and computer modelling of consciousness.

### ==== 38. Reflection and forms of its evolution. Consciousness as a higher form of reflection

*Reflection is a universal quality of matter, process and result of interaction, in which the features of one object in another form are reproduced in the features of another object.* In the development of reflection as a general property of matter, we can conditionally distinguish the following major stages: reflection in inanimate nature, reflection in living nature and reflection at the social level. The following forms of reflection correspond to these stages.

*Physico-chemical reflection* occurs according to the laws of mechanics, physics, chemistry. This reflection is passive.

*Physiological reflection* occurs at the initial stage of development of living nature and is inherent in unicellular structures. The simplest form of such reflection is irritability.

*Mental reflection* occurs at a higher stage of development of wildlife. Of particular importance was the emergence of nerve cells that specialise in the analysis of signals from external stimuli. Gradually there is a differentiation of functions between nerve cells. The reflection of vertebrates, in which the brain and the central nervous system appear, rises to a qualitatively higher level. The way the brain reflects the world around it is called the psyche. Its essence is that in highly organised animals, in addition to unconditional reflexes (instincts), conditional reflexes are also formed, which become the basis of more complex individually acquired and orientational behaviour.



*Reflection in the form of consciousness.* Its carrier is a man who came from the depths of the animal world. Consciousness is a higher form of reflection, which has a fundamentally different character and is manifested by: firstly, a deeper and clearer sensory reflection of content, a kind of superstructure over reflection, i.e. abstraction. Abstraction is a way of transforming contemplation and ideas into concepts; secondly, not sensual-visual reflection of the world, but in ideal images. An ideal is something that exists and does not exist at the same time. It does not exist as a special substance that coexists with the matter, but it does exist as a subjective reality; thirdly, the human reflection that is not adaptive in nature, but is of actively-transforming character. A man is not satisfied with what the nature has given him and seeks to change life so that it meets his needs. First of all, a person does it in his/her consciousness. The content of consciousness is somehow realised in one way or another. But before that, it acquires the form of a plan or idea. The idea is not only some knowledge, but also planning of what should be done. An idea is a concept focused on practical implementation. First in his/her consciousness a person creates and constructs something new – projects of buildings, machines, technological processes, and then realises them in reality through labour.

### ===== **39. Biological and social preconditions of the origin of consciousness**

Consciousness arose as a result of the evolutionary complication of matter. In addition, in this complex development, which spans billions of years, two qualitative leaps can be distinguished: the transition from the inanimate to the living and the transition from the living to the thinking. As a result of the second jump, consciousness arose. This became possible as a result of the emergence of certain biological preconditions and social grounds.

The immediate *biological preconditions of consciousness* include:

1) *bodily organisation of human-like beings.* Upright gait, development and release of the forelimbs were important here. This brought the human-like creature closer to labour operations;

2) *the first signal system of higher animals* (development of sound and motor media). In historical terms monkeys signalling system became a kind of prelude verbal communication;

3) *herd form of life of apes*. In the conditions of herd communication their viability increased, their connections with the environment became more complicated, the internal hierarchy of persons in the herd was formed. Herd connections are a prerequisite for community organisation of people;

4) *brain, developed nervous system of higher animals*.

These biological preconditions, which contributed to the emergence of human consciousness, only prepared the possibility of a new phenomenon. *Social conditions* played a decisive role in the emergence and development of consciousness.

The first determining factor in the formation of consciousness was *work*. During the process of making basic tools, people began to distinguish general connections and relationships in the objects of labour. The labour process pushed the future man to abstract, to make generalisations, that is, to divert the basic features of the subject from the subject itself and to form concepts. The second factor in the emergence and development of consciousness is *language communication, language*. The language originated in a group of primitive people. In order to dig a hole, disguise it, drive an animal into it and kill it, hunters had to tell each other a lot.

The third factor in the emergence of consciousness was the *communal nature of people's lives*. Consciousness is a product of society and social development. Outside society was not, is not and will not be consciousness. Communication is one of the necessary universal prerequisites for the formation and development of the individual, his consciousness, society as a whole. After all, if we understand communication as the interaction of social actors (classes, groups, individuals), then between them, of course, there is an exchange of information, experience, abilities, skills, abilities and so on. Communication is one of the conditions for the socialisation of the individual. Thus, consciousness is a socio-historical product. It arises together with human society in the process of formation and development of labour and language, formed only in a social environment, constant communication between individuals.

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## 40. Conscious and unconscious as the main components of the psyche. Consciousness

Consciousness is a specific human reflection and spiritual development of reality, a property of highly organised matter – the human brain, which consists in creating subjective images of the objective world, retention, storage and processing of information, developing a program of activities aimed at solving certain tasks, active management this activity.

Often the concept of «consciousness» is identified with the concept of «human psyche». This is done incorrectly. The psyche is a more complex formation. It includes two areas of reflection – consciousness and the unconscious. It is believed that the *unconscious is a set of mental phenomena, states and actions that are outside the realm of the mind*. The unconscious includes primarily *instincts* – a set of innate acts of human behaviour, which are created as a result of long-term evolution and aimed at ensuring the vital functions, the very existence of each being. The structure of the unconscious also includes *intuition and automatisms*, which can arise in the realm of consciousness and eventually plunge into the realm of the unconscious. Intuition is knowledge that arises without understanding the ways and conditions of its receipt, through direct sensory contemplation or speculation. Automatisms are complex human acts, which, initially are formed under the control of consciousness and as a result of prolonged training and repeated repetition become unconscious. Besides unconscious comprises *dreams, hypnotic states, somnambulism, states of insanity*, and so on. Due to the inclusion of the unconscious in mental activity, the load on consciousness is reduced, and this, in turn, expands the field of human creativity. Modern science also operates with the concept of the subconscious. *The subconscious* is a special layer or level of the unconscious. It includes mental phenomena associated with the transition of operations from the level of consciousness to the level of automatism.

The unconscious and the conscious are two relatively independent aspects of the single mental reality of man; contradictions, sometimes conflicts, often arise between them, but they are interconnected, interact and are able to achieve harmonious unity.

In the subjective reality of man there is such an important substructure as self-awareness. *Self-awareness is a person's awareness of himself as a person, awareness of his ability to make independent decisions and on this basis to enter into a conscious relationship with people and nature, to be responsible for decisions and actions.* In other words, it is a holistic assessment of oneself, one's moral personality, one's own knowledge, thoughts, interests, etc.; with the help of self-consciousness a person realizes the attitude to himself, carries out his own self-esteem as a thinking being capable of feeling. In this case, the object of knowledge for the subject is himself and his consciousness. Thus, man is a self-assessing being who, without this characteristic action, would not be able to define himself and find his place in life.

## ==== 41. Structure and functions of consciousness

In the human mind we can distinguish the following three main elements.

The first element is *knowledge*. This is the main component, the core of consciousness, the means of its existence. *Knowledge – a person's understanding of reality, its reflection in the form of conscious sensory and abstract logical images.* Thanks to knowledge, a person can «embrace», comprehend everything that surrounds him and is the subject of knowledge. The second important element of the structure of consciousness is *emotions*. Man learns the world not with the cold indifference of the machine, but with a sense of satisfaction, hatred or compassion, admiration or indignation. The third structural element of consciousness is the *will – the conscious purposeful regulation of human activity*. This is a person's ability to mobilise and direct their mental and physical strength to achieve goals, solve problems.

*Emphasis* should also be placed on such elements that are part of the structure of consciousness, such as *thinking, attention and memory*. *Thinking is the process of cognitive activity of the individual, which is characterised by a generalised and indirect reflection of reality.* This process ends with the creation of abstract concepts, judgments, which are a reflection of the essential, natural relations of things. *Attention is a form*

*of mental activity of man, which is manifested in its focus and focus on certain objects. Memory is a mental process that consists in consolidating, preserving and reproducing in the brain of the individual his past experience.* The main elements of memory are memorisation, storage, reproduction and forgetting.

The structural elements of consciousness are interconnected and interact. This is what provides consciousness with a number of vital human functions. The main function of consciousness is *cognitive* or *reflective*, i.e. the ability of the individual to gain knowledge about the world around him and about himself. The cognitive function of consciousness determines the *accumulative (accumulative) function*. It consists of the fact that knowledge accumulates in a person's memory. Another function of consciousness is *the axiological (evaluative) function*. A person not only gets data about the outside world, but also evaluates them in terms of their needs and interests. The evaluation function directly passes into the *function of goal setting (goal formation)*. The ability to set goals – specifically human ability, which is a cardinal characteristic of consciousness. Higher possibilities of consciousness are manifested in the *creative (constructive) function*. Goal setting, i.e. awareness of «why» and «for what» a person performs his actions is a necessary condition for any conscious action. A very important function is *the communicative function*. It is due to the fact that people participate in joint work and need constant communication. The logical (*managerial*) *regulatory function* completes the logical cycle of personality consciousness. Based on the assessment of factors and in accordance with the goal, consciousness regulates, organises human actions, and then the actions of human groups.

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## **42. Dialectics: its historical forms and features. Objective and subjective dialectics**

Initially, dialectics was understood as the art of leading a discussion, meaning a discussion in order to achieve truth by confronting thoughts, views (Socrates). Then the ancient thinkers noticed that contradiction and variability take place not only in thought but also in real life (Heracli-

tus). The world was imagined by Heraclitus in the form of «living fire» or the flow of a river into which it is impossible to «enter twice.» In these thoughts formulate principles of dialectic in its modern sense. Therefore, it is believed that historically the first form of dialectics is the *spontaneous dialectic of ancient philosophers* – a naive dialectic of existence and cognition without penetrating the essence of processes.

Hegel's concept of dialectics was most thoroughly formulated in German classical philosophy. *It is called the second form of dialectics – idealistic.* Hegel first imagined the world as a process of general development from lower to higher, pointed to the source of development – the struggle of opposites, formulated the basic laws and categories of dialectics. He developed dialectics as a philosophical science, the opposite of the metaphysical way of thinking. However, Hegel's dialectic was idealistic. The model of Hegel's dialectic was not objective reality, but thinking, in which it was reflected.

Hegel's dialectic created the preconditions for the emergence of the next form of dialectics, in which the German thinkers Marx and Engels tried to take a new step – to combine materialism with dialectical logic. As a result, in the second half of the nineteenth century. appeared the *third historical form of dialectics*, which was objectively due to the development of scientific knowledge.

In recent years, some researchers have identified a fourth, *non-classical form of dialectics*. In modern Western philosophy, the most characteristic elements of this form of dialectics are manifested in its inherent hermeneutic way of philosophizing.

Objective dialectics is the relationship and development of natural and social phenomena. It exists independently of the subject, of man and humanity. Subjective dialectics is the dialectic of the subject's thinking and his knowledge of the objective world. What is their ratio? Subjective dialectics reflects the objective. Objective and subjective dialectics coincide in content. At the same time, they differ in form, because thinking, in turn, has its own features in comparison with other spheres of reality, its own internal logic of development.

Dialectics in the modern sense is: a) the objective process of development of phenomena on the basis of the emergence, struggle and resolution of their inherent contradictions; b) the philosophical science of the

universal laws of motion and development of nature, society and thought; method of cognition and transformation of the world. Knowledge of the general laws of development, provided by dialectics, gives the opportunity to understand the past, to correctly understand the processes taking place in our time, to predict the future.

### ===== 43. **Dialectical principle of general interrelation.** **Types of connections and their characteristics**

In philosophical terms, the *concept of «principle» means the fundamental provisions, the original principle, the most essential basis of a concept or theory.* In modern concepts of dialectics, the most important role is played by the principle of general interconnection.

Our world is extremely diverse. Each object has many properties that it reveals through connection with other objects. There are no objects that would exist outside of any connections and interactions. It is taking into account the comprehensive relationship and interaction of objects and are one of the most important features of dialectics and the content of the principle of the most general regular relationships. This principle determines that everything in the world is interconnected and interdependent, these connections are not introduced from the outside, they are inherent in the objects and processes themselves. Transitions from one phenomenon to another reflect the general property of moving matter, are a manifestation of the universal connection of objects.

Thus, dialectics requires the definition of the universal connection that prevails in the material world. *Communication is a relationship in which certain changes in one phenomenon (process) must be accompanied by certain changes in another phenomenon (process).*

Relations are characterised by the following features: firstly, they are objective, that exist as an objective law, regardless of people's minds; secondly, they are universal, as are everywhere and always, in all events, at all levels and stages; thirdly, the relationship is multifaceted in nature and nature for each object, any phenomenon connected with others; fourthly, real relationships are infinitely varied in character, the degree of depth and complexity, forms of detection.

Dialectics involves a differentiated approach to the analysis of various connections of reality, distinguishing among them the connections inherent in the main types of matter and forms of its motion (mechanical, physical, chemical, biological, social); connections inherent in the basic forms of existence of matter (spatial, temporal, structural, genetic, causal, functional).

However, among the inexhaustible variety of specific forms of relations, dialectics is interested in the most characteristic connections (nature of connections), which are manifested in all phenomena and processes of reality. Such forms of relations include: internal and external, essential and insignificant, necessary and accidental, stable and unstable, general and individual connections. The role of these connections in development is different: through one connection the thing realises the nature, they for it are such that play the main role; others are secondary to it. On this basis the expression «The law is a connection» emerged. Is that really so? Yes, if we add that the law is not any connection. For the relations that become the law, a number of features are characteristic: their objectivity, materiality, necessity, stability, generality.

#### ==== 44. **Dialectical principle of development. The ratio of development, change and movement**

The principle of development plays the most important role in modern concepts of dialectics. Dialectics as a doctrine of the most general laws and laws of existence is based on the fact that the objective world is in constant motion, change and development. This position of dialectics is fixed in its principle of development, which states that everything moves, everything changes.

The concept of «development» can be defined by its relationship with other already known concepts – «change» and «movement». Change is the transition of objects, phenomena from one state to another. It is the opposite of «stability» and has a directed nature – progressive or regressive. Progress – a gradual change to a higher organisation, from simple to complex. The process that goes in the opposite direction is called regression.



The concept of «movement» in relation to matter dialectics defines as «change in general», i.e. movement covers all processes occurring in the world, regardless of their content. Movement is much wider in scope than development, but development in its specific content is richer than movement. Development has the following features (they are what distinguish it from the phenomenon of movement): a) direction in time – from the past through the present to the future; b) the irreversibility of the process, i.e. real objects, changing phenomena are unique in their individual features; c) the emergence in the process of developing a new, ie something that did not exist before; d) the natural nature of development, its subordination to certain laws.

Thus, *development is a form of change in general, a special kind of movement, which is characterised by natural, directed, irreversible, qualitative changes in material objects.*

Development is characterised by three types of changes:

– *one – plane development* – the transition of an object from a qualitative state of one degree of complexity to another qualitative state of the same degree of complexity;

– *regressive development* – the transition of the object from a qualitative state of higher complexity to another qualitative state of lower complexity;

– *progressive development* – the transition of the object from a qualitative state of lower complexity to a qualitative state of higher complexity.

It should be noted that no matter how progressive, regressive and one-plane changes are combined in the process of development, any object either goes through a stage of progressive development, or enters another object that develops in a progressive direction.

The process of development takes place under certain conditions, which are different for inanimate, animate and socially organised matter. For these levels, the *development criteria* are:

– *for inanimate matter* – the complication of structures;

– *for living matter* – the ability to reflect;

– *for socially organised matter* – the level of development of society.

## 45. The law of unity and the struggle of opposites as a way of revealing source and driving forces of development

The law of unity and the struggle of opposites (the law of dialectical opposition) is paramount in the system of laws of dialectics.

To clarify the essential points of the law, it is necessary to consider its main categories. *Opposite* is a philosophical category that reflects the parties, properties, trends, processes in objects and phenomena that mutually condition and mutually exclude each other. There are two types of relations between opposites: unity and opposition.

What is a relationship of unity? First, the unity of opposites is their inseparability. Each opposite is a condition for the existence of the other. They cannot exist separately (if one of the opposites disappears, the other ceases to exist). Secondly, the unity of opposites makes sense when they determine and penetrate each other.

What is a relationship of struggle? Being in interdependence and development, opposites are not «indifferent» to each other, they mutually influence each other. There is a confrontation between them. Its essence is to break the unity. Each of the opposites pushes the other out of itself, seeks to free itself from it.

The unity of opposites expresses the stability of things and is relative, transient. Opposition to opposites is absolute, it does not stop. A relationship that is characterised by the unity of opposites and at the same time is a constant confrontation between them is called a *contradiction*. Contradictions are inherent in all phenomena and processes of reality and act as a driving force, a source of change and development. That is why contradiction is the central category that reveals the essence of the law of dialectical opposition. Contradictions are not only relations of opposites, but also the process of their development. In this regard, there are the following degrees of contradictions: identity, difference, opposite. In such a form of existence as society, there is another degree of contradiction, such as conflict.

Contradictions in the world are very multifaceted; they are classified: by form of manifestation – internal and external; by role in development – internal and external; in relation to the essence – essential and insignificant; by type in society – antagonistic and non-antagonistic.

The types of contradictions are thoroughly described in the educational literature, and there is no need to give a detailed description of them.

Thus, we can conclude that the law of dialectical opposition is a law by virtue of which all things, systems, phenomena and processes are characterised by internal contradictions, opposite sides and tendencies, interaction, confrontation between which is a source of change and development, leads to growth of contradictions, which is resolved at a certain stage by the disappearance of the old and the emergence of the new.

#### ===== **46. The law of mutual transition of quantitative and qualitative changes as a way of revealing the internal mechanism of development**

*The law of mutual transition of quantitative and qualitative changes answers the question of the mechanism (form) of development: the form of development is the mutual transformation of quantitative and qualitative changes. Each subject, phenomenon, process is characterised by quantitative and qualitative certainty, which are inextricably linked and constantly changing. The essence of these changes is manifested in the fact that gradual quantitative changes accumulate, violate the measure of the subject and lead to a change in its qualitative state. It occurs in the form of a jump, a break in progress in development. Thus, the law of mutual transition of quantitative and qualitative changes expresses such interrelation of quantitative and qualitative parties of a subject as a result of which quantitative changes, going beyond measure, necessarily entail radical qualitative changes which, in turn, lead to new quantitative indicators.*

The basic concepts due to which this law is realized are: quality, quantity, measure, jump, etc. *Quality expresses the specific certainty inherent in things, which is identical with their existence and distinguishes them from other things in a certain system of connections.* The quality of things is organically connected with their end, because with the disappearance of this quality, the thing itself disappears, turning into another. Along with quality all things, processes, and phenomena have quanti-

tative certainty. They must have some size, volume, weight, etc. *Quantity is an objective definition of qualitatively homogeneous phenomena, which characterises their size, duration of existence and intensity of development as a whole or its individual aspects.*

Quality and quantity are in a dialectical relationship: there is no quantity that does not express a certain quality, and there is no quality without quantity. In addition, a certain quality always corresponds not to any, but a certain quantity. Therefore, any quality has a quantitative limit. This limit in philosophy is called a measure. *A measure is also a certain interval of quantitative characteristics or changes, within which there can be a proper quality.* Changing the quantity within the measure does not lead to a change in quality, but when the measure passes, the object ceases to be what it is.

According to this law, development occurs as a unity of two, different from each other, but interconnected stages – continuity and continuity. Continuity in development is a stage of slow, imperceptible quantitative changes. Continuity in development is called a jump. *The jump is a moment, a form, a way of transforming one quality into another, it is a break in gradualness, continuity of quantitative changes.* Any jump characterises a transitional moment in development. By its nature, it is always contradictory, because it testifies to the birth of the new, and the resistance of the old.

*Forms of jumps are various and depend on the nature of the developing phenomenon, and also on concrete conditions in which its qualitative transformation is carried out. Jumps differ: 1) by the duration of the transformation (fast, slow); 2) in the form of transformation (single-act, multi-act); 3) the depth of transformation (partial, complete); 4) in the direction of transformation (progressive, regressive, non-directional).*

## ===== 47. The law of negation. Negation as a way of revealing the direction of development

*The law of negation is a law by virtue of which the process of development is an infinite chain of dialectical objections of the old to the new while preserving and retaining (removing) in the new everything charac-*

*teristic of the previous stages of development, which has a generally progressive, ascending orientation.* In the process of development at its highest stages, some features and sides of the previous steps are repeated, but on a qualitatively new basis, which causes the ascent not in a straight line, not in a closed circle, but on a curve approaching the spiral. The spiral motion expresses the cyclical nature of development.

This law to some extent generalises, synthesises the action of other laws of dialectics. There are two points of view regarding the category of «negation»: metaphysical and dialectical. *Metaphysical «denial» focuses on the disappearance of the old and virtually ignores the processes of preservation and formation of the new.* Dialectical negation is, first of all, such a transition from the old quality to the new one, according to which certain aspects, elements of the content and functions of the old quality are transformed into changes of the new quality. *Dialectical negation is not the complete destruction of a thing, but its transformation into a new thing with the preservation and transformation of some features of the old quality.* It shows that there is a connection between the new and the old. Dialectical negation absorbs three essential points: 1) destruction, overcoming the old; 2) preservation of elements of the old (continuity); 3) design, formation of a new one.

Denial of negation captures the fact that the process of development begins with the first denial of the old, which, in turn, after some time is denied by another, new. The new preserves the old, its elements, they are repeated in the new, albeit on a higher basis. Repetition of the features of the old on a higher basis is a feature of this law. Since there is a repetition of the old on a higher basis, it turns out that development is not in a straight line, but in a spiral, approaching with each cycle to the old, because there is repetition, and moving away from the new, because it is new.

This repetition is inevitable, because the negation is closely related to the contradiction, it is due to its resolution. Let's take any new thing that has arisen with its inherent contradiction. In the process of developing this contradiction, the thing becomes its opposite. However, at this stage of the negation there is only a partial solution of the contradiction inherent in the original thing. The first negation is replaced by the second, a new thing arises, the third, the opposite of the second, which is the negation of the second, that is, the negation of the negation of the first

thing. That contradiction, which was inherent in the first thing at the stage of the second objection, is resolved completely. As a result of the double negation, at the same time as returning to the old, initial point, a higher level of development is achieved, and the initial but enriched form of development is restored. The line of development allegedly forms a «spiral coil», but the beginning does not coincide with the end. Development, therefore, combines the features of gradual and cyclical movement.

#### ==== 48. Categories of dialectics and their characteristics. The dialectical nature of paired categories

In order to more accurately and deeply reflect the objective reality, a person develops a certain arsenal of logical means of thinking, his range of concepts.

*A concept* is an idea that reflects the repetitive properties, connections, and aspects of an object. In language, concepts are defined by words. But there are concepts in which it is fixed not just the general, but the most general. Such concepts are the result of a very high level of abstraction process.

Categories in philosophy (Greek *kategoría* – statement, sign) are the most general and fundamental concepts that reflect the essential, general properties and relations of the phenomena of reality and cognition. Categories have emerged and are evolving as a result of the generalisation of the historical development of cognition and social practice. Categories of philosophy differ from any concepts in their universality.

Categories of dialectics are universal forms of thinking, forms of abstraction, they are not given in sensations – they cannot be seen, felt, tasted, etc. They are the result of the activity of our thinking.

Each science, studying certain aspects of reality, necessarily comes to the development and formation of its categories. Thus, mathematics is associated with such categories as «number», «differential», «integral» and so on. In the arsenal of biology there are categories «species», «heredity», «variability» and others. However, despite a certain degree of generality, the categories of specific sciences are used only in certain

areas of life and reflect the connections and relationships that are characteristic of these areas. The categories of dialectics differ significantly from the categories of specific sciences. This difference is that the categories of dialectics reflect not just the essential properties and connections of the class of phenomena of the objective world, but the most general properties and connections that are inherent in all material processes.

Categories of dialectics can be divided into two types: substantial and relative. *Substantive categories* are used separately, regardless of others. Such categories include the categories of «being», «matter», «movement», «development», «space», «time», «contradiction», etc. They fix certain general properties of objective reality, but do not give direct representation of the connection of these categories with others.

Dialectics is characterised by the formation of *paired (relative) categories*, in the interaction of which the laws of dialectics are revealed. The dialectical nature of paired categories is expressed in opposite, but inextricably linked concepts, their unity, the transition from one to another. Categories of dialectics form a moving network of universal concepts that have the ability to reflect the mobility, transitions and contradictions of existence.

Relative categories, in contrast to substantial, are organically connected with each other, in the process of cognition presuppose each other; having found out one, it is impossible not to consider another. Such categories include: single and general; phenomena and essence; form and content; part and whole; cause and effect; chance and necessity; possibility and reality.

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## **49. Metaphysical concept of development as a classical alternative to dialectics**

When we talk about an alternative to dialectics, we mean the method of cognition opposite to dialectics, the theory of development, the method of spiritual development of the world, i.e. the worldview and methodological guidelines opposite to dialectics. Such an alternative to dialectics is the metaphysical method of thinking.

*Metaphysics is an understanding of the world and a way of thinking in which the relationships and interactions of phenomena and objects are ignored or simplified, and the process of development is interpreted as a quantitative increase in objects without their qualitative change.*

Metaphysics as a method of cognition was formed in the natural sciences and was transferred to philosophy by Francis Bacon and John Locke. Its most prominent representative was the English philosopher Herbert Spencer, who built his theory of development by comparing Darwin's and Lyell's theories of evolution with the theory of divine creation. The very term «metaphysics» in the sense of «antidialectics» was introduced into the philosophical lexicon of Hegel.

Modern Metaphysics is divided into mechanistic (XIX–XX centuries) and emergentistic that spread in the 1920s.

Fundamental differences between metaphysics and dialectics are:

a) *understanding the relationship of objects and phenomena* – metaphysics is characterised by separation, separation of individual elements, properties of objects and objects from each other and their understanding as isolated. As a result, only direct, externally obvious relationships are reflected, while deep, internal relationships are ignored;

b) *understanding the direction of development* – metaphysics denies the internal source of development – self-development. She sees the reason for the development of nature and society in the external impulse;

c) *understanding the nature of «mechanism» of the transition from the old to the new quality* – Metaphysics considers the development as either «jump» money, or just a simple quantitative growth of one and the same, just as the decrease or increase, as repetition of the states themselves;

d) *understanding the direction of development* – metaphysics takes a one-sided position, absolutisation or universal elevation, or universal decline, regress, or circular, stagnant nature of any development, thus actually denying it. The development of objects and phenomena occurs in a straight line, in a circle or in some other way;

e) *understanding of the method of cognition* – metaphysics is characterised by one-sidedness, absolutisation, straightforwardness, rigidity, inflexibility.



Thus, metaphysics as a method of cognition is a reflection of certain features of the process of cognition: its beginning, empiricism, superficiality, absolutisation of the relative truth of such knowledge, their incompleteness. Metaphysics is a historically inevitable philosophical theory of development, a method of cognition that occupies a certain place in the development of philosophy.

## ===== 50. **Modifications of the metaphysical concept of development (dogmatism, relativism, sophistry, eclecticism)**

*Dogmatism.* is characterised by the replacement of the analysis of living reality by petrified, immutable formulas. It is a way of assimilating and applying knowledge, in which a particular doctrine or position is perceived as a complete eternal truth, as a dogma, used without regard to specific living conditions. Dogmatism is based on immutable, once and for all given formulas, knowledge that cannot be enriched in the development of cognition. If there is a certain truth, then according to dogmatism it is correct for any case, any conditions of development.

*Relativism.* The counterweight to dogmatism is relativism (from the Latin *relativus* – relative). Relativism is based on the one-sided emphasis on permanence, variability of reality and the denial of the corresponding stability of things and phenomena. If dogmatism is based on exaggerating the value of absolute truth, ignoring the moment of its concreteness, then relativism, on the contrary, exaggerates the value of relative truth, rejecting the moment of its absoluteness. And, of course, here relativism acts as a kind of metaphysical interpretation of truth.

Relativism originates from the thoughts of ancient Greek sophists (from the thesis of Protagoras: «Man is the measure of all things» considers the recognition as the basic knowledge of sensuality, which does not reflect objective phenomena). Elements of relativism are characteristic of ancient scepticism, Renaissance philosophy (critique of church dogma by Michel Montaigne, Erasmus of Rotterdam), and modern empiricism (philosophical views of George Berkeley and David Hume).

*Sophistry.* Sophistry (from the Greek *sophistika* – reasoning based on a deliberate violation of the laws of logic) is manifested in the form of argumentation, which is based on a subjectivist interpretation of facts, events to preserve and affirm existing theoretical positions or justify the existing order of things. In its constructions, sophistry uses various logical errors, substitution of concepts, incorrect forms of conclusions, as well as linguistic tricks and cunning, ambiguity of concepts. A common type of sophistry is the manipulation of facts, with which you can prove anything. When criticising sophistry, it should be borne in mind that in the history of science it plays a positive role, contributing to the development of scientific criticism of outdated positions of consciousness, because it arises as a response to the threat to the existing knowledge system.

*Eclecticism.* In the process of cognition, metaphysics often manifests itself in the form of eclecticism. Eclecticism (from the Greek *eklektikos* – *the one who chooses*) is a mechanical combination in one teaching of heterogeneous, organically incompatible elements, which are unprincipledly borrowed from opposite concepts; use and falsification of facts, formulations, quotations, etc. taken out of context for a certain tendentious purpose. Eclecticism is, figuratively speaking, a «mixture», so it is neither a theory of development, nor a theory of cognition, nor a method, nor a worldview. The danger of eclecticism is that it is often disguised as dialectics.

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## **51. Modern philosophical teachings on development (negative dialectics, «tragic» dialectics, synergetics)**

*Negative dialectic.* Well-known representatives of this interpretation of dialectics were Theodor Adorno and Jean-Paul Sartre. In their understanding, dialectics is possible in two forms – «critical» and «dogmatic». The first is the negative dialectic. This is a one-sided, subjective concept, which proceeds from the absolutisation of negation, the universal destruction of all essence, total criticism, the rejection of any positivity,

self-denial, and therefore does not go beyond metaphysics. Negative dialectics is essentially anti-dialectics.

«*Tragic*» *dialectics*. Its author Raymond Aron, a French philosopher, analysing the dialectic of the modern era in his book with the characteristic title «Disappointment in progress», concludes that modern society is not able to use progress in the interests of mankind.

*Synergetics*. Synergetics (from the Greek *synergos* – to work together) is a field of intersectoral research, the object of which are the processes of self-organisation in open systems of physical, chemical, biological and other nature.

Synergetics is based on a number of scientific principles, the main of which are:

- systems of different levels of organisation, the connection between them is through chaos;
- when combining parts, the whole is not equal to their sum;
- the transition from an unregulated state to a state of order, all systems behave the same;
- imbalance in the system is the source of a new organisation (order);
- systems are always open and exchange energy with the external environment;
- strongly non-equilibrium conditions, systems begin to perceive those factors that they would not perceive in a more equilibrium state;
- non-equilibrium conditions, the independence of the elements gives way to corporate behaviour;
- a state far from equilibrium, the consistency of the behaviour of the elements increases;
- conditions far from equilibrium, the options for the development of the system are almost unpredictable.

Synergetics is a scientific clarification of the principle of self-motion and self-development of matter. In contrast to classical mechanics in synergetics, it turns out that under certain conditions, systems of inorganic nature are capable of self-organisation. Synergetics revealed the mechanism of order formation due to fluctuations for the first time, i.e the deviation of the system from some average state. Fluctuations are amplified by imbalance, shake the previous structure and lead to a new one: order arises from chaos.

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## 52. Cognition as a subject of philosophical analysis. The essence and structure of the cognitive process

Cognition is the process of obtaining new knowledge, the discovery of the previously unknown. The effectiveness of cognition is achieved primarily by the active role of man in this process, which caused the need for his philosophical consideration. This is about clarifying the preconditions and circumstances, the conditions for advancing to the truth, mastering the necessary methods and concepts. What is cognition, what are its main forms, patterns of transition from ignorance to knowledge, from less deep knowledge to deeper knowledge; what is truth, what are its criteria, what ways and methods the truth is achieved – these and other philosophical questions are considered by the theory of knowledge, or epistemology. If we consider the process of cognition as a whole as a system of education, then as its elements should be distinguished as follows:

1) *the subject of cognition* is the one who acts, influences the object. Man is not a subject in itself. It becomes and realizes itself as a subject only in the process of substantive activity and communication. The subject should be understood as a person who is the starting point of life and cognitive activity, which acquires knowledge, builds theories and concepts, preserves and historically transmits them to new generations;

2) *object of cognition* – that fragment (part) of objective reality (social, natural, legal, etc.), which is included in human activity and cognition. Objective reality exists independently of the person, the subject. However, as an object, it is in unity, in relation to the subject. The object of knowledge is not only the phenomena of nature and society, but also man himself and the relationship between people, their relationships, as well as consciousness, memory, will, feelings, spiritual activity in all the polyphony of its manifestations. Thus, the object of cognition is that which is involved by the subject in the objective interrelation of nature and society, that to which human activity is directed;

3) *mediators of cognition* – means of cognition of both material nature (tools, devices, tools, computers, etc.) and ideal (concepts, categories, artistic images, moral norms, scientific theories, concepts, etc.).

The theory of cognition considers the subject and the object in a dialectical relationship, interaction, unity, where the socially active party is the subject of cognition. The active role of the subject is manifested in his selective attitude to the material world; purposefulness of the process of cognition; continuous search and corrective work of receptors, nerves and brain.

The result of any cognition is an image. *The image is an* ideal generalisation of the essential relations of the object. Characteristic features of the image – similarity, adequacy to the original. The image is fixed in signs. *A sign is* already a material carrier of information. Its functions are to store and transmit information. Signs and artificial language based on them can exist only on the basis of ordinary language. The relative independence of the sign creates additional opportunities for abstract thinking, allows the use of computer technology.

### ===== 53. The essence of agnosticism and its historical forms

*Agnosticism* (Greek *a* – no, *gnosis* – knowledge) is a philosophical doctrine that denies in whole or in part the possibility of reliable knowledge of the essence of reality. However, the idea of agnosticism as a doctrine that denies cognition in general is erroneous. Agnostics believe that cognition is possible only as knowledge about phenomena or about one's own feelings. The main feature of agnosticism is the denial of the possibility of knowing the essence of reality, which is hidden behind visibility.

*The following forms of agnosticism can be traced in the history of philosophy.*

1. *Scepticism of ancient Greek philosophers* (Pyrrhon, Enesidem, Sextus Empiricus, etc.). Representatives of this trend argued that the truth or falsity of almost all provisions can be equally proven or denied. It is impossible to state unequivocally that humanity acquires reliable knowledge. Scepticism does not deny the possibility of the existence of knowledge, it only emphasises their visibility and probability, subjectivity.

2. *Agnosticism of David Hume.* The English philosopher of the New Age claimed that we gain our knowledge from experience. And in experience we deal only with feelings, therefore, except them, we cannot know anything. Thus, the concept of D. Hume is characterised by doubts about the denial of reality as an object of scientific research.

3. *Agnosticism of Immanuel Kant*. Unlike Hume, the German philosopher acknowledged the existence of material things beyond our consciousness, but believed that their essence of languages is closed in on itself. It is hidden from us and it is impossible to know it. To express this idea, Kant introduced the concept of «things in themselves.»

4. *Agnosticism of Ernst Mach and Richard Avenarius*. They are the founders of a stream in philosophy called empiriocriticism. At the heart of this philosophy is the concept of experience. But the experience of empiriocriticism was considered not as a reflection of the objective world, but as the inner content of consciousness, human experiences, which arise independently of the influences of the external world – as a stream of sensations, purified from reality, from reality. On this basis, empiriocriticism denies the authenticity of human knowledge, the ability of science to know objective truth.

5. *Agnosticism of separate trends of modern philosophy*. For example, such a trend, as konvetsionalizm, believes that theories and concepts are not the objective reflection of the world, but are the result of a certain arbitrary agreement among the scientists on the basis of the principles of principles of «convenience» and «economical thinking». The elements of conventionalism are inherent in neo-positivism, pragmatism, operationalism.

It is no coincidence that agnosticism has existed over two thousand years. It is based on various reasons, which are called the roots of agnosticism. These include: the complexity and inconsistency of the process of cognition; limited sensory cognition, the possibility of errors and illusions; complexity of logical cognition; historical limitations and incomplete knowledge, etc.

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## **54. Practice as a specifically human way of mastering the world. The concept of practice. Forms and levels of practical activity. Functions of practice**

*Practice is active purposeful sensory-objective, material activities of people to transform objective reality.* The most important forms of practice include: a) material production (labour), the transformation of nature

through tools; b) social action – the transformation of social life, the change of existing social relations by certain «mass forces» (revolutions, reforms, wars, the transformation of certain social structures); c) scientific experiment – an active (as opposed to observation) activity, in the process of which the subject artificially creates conditions that allow him to explore the properties of the objective world that interests him. All forms of practice are to some extent «loaded» in conceptual (theoretical and methodological) and value relations. These two moments in their unity direct and regulate practical activities, ensure its purposeful nature.

*The main functions of practice in the process of cognition:*

1. Practice is a source of knowledge because all knowledge is brought to life first and foremost by its needs. In particular, mathematical knowledge arose from the need to measure land, calculate areas, volumes, calculate time and so on. However, not always, of course, discoveries in science (for example, the periodic law of Mendeleev) are made directly «to order».

2. Practice acts as the basis of knowledge, its driving force. It permeates all aspects, moments, forms, degrees of knowledge from its beginning to its end. The whole cognitive process, starting from elementary sensations and ending with the most abstract theories, is conditioned – as a result – by the tasks and needs of practice. It is the basis of knowledge and in the sense that it provides technical means, devices, equipment, etc., without which it – especially in modern science – cannot be successful.

3. Practice is an indirect goal of cognition, because the latter is not carried out for the sake of simple curiosity. All our knowledge is ultimately designed to go back to practice and actively influence its development. The task of man is not only to know and explain the world, but also to use the acquired knowledge as a «guide to action» to transform it to fully meet the material and spiritual needs of people, to improve and enhance their lives.

4. Practice is a crucial criterion of truth, i.e. it allows you to separate true knowledge from error.

We must not forget the fact that, – first, all forms of practice, as well as its functions are closely related, and in – the second practice – a phenomenon particularly historic: it is changing, evolving, improving its form, function. Transforming reality, practice transforms its «carrier» – man and, in particular, the subject of knowledge.

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## 55. Forms of sensory cognition and the relationship between them

*Sensory cognition* is the initial form and in general a prerequisite for cognition. It arises in the direct interaction of subject and object, having three forms: sensation, perception and imagination.

*Sense* is a reflection through five sense organs of some properties, certain aspects of things. Feelings give us the first, most elementary form of figurative representation of objects. An image is an ideal form of reflection of an object or phenomenon in their directly observable integral form.

A specific property of human sensory cognition is due to the fact that individual, specific sensations, being components of sensory reflection, do not really exist in isolation from each other: they do not exist outside the holistic figurative reflection of an object or phenomenon. Although we use different senses to feel the spatial form, colour, sound, smell, at the same time there is a sensory ability to synthesise sensations, to transform them into perception, which has a special property: due to perception the object is «given» to consciousness in its holistic and visual form, ie in the form of an objective, independent of the consciousness of integrity.

*Perception* is a synthetic complex of various kinds of sensations, which also makes it possible to directly create a single image of an object, to obtain information about the object in its entirety. Perception is selective. The perception of certain properties of the object depends on the needs and interests of the subject. Systematic, quality of perception is formed in the process of practice. Perceptions are defined as a holistic image of the object in front of us. Perception arises and exists as a form of such an active synthesis of various manifestations of the subject, which is inextricably linked with other acts of cognitive and practical activities that precede this particular observation. That is why the process of perception – the process is active and on – his creativity. Due to the repeated work of the mechanisms of perception, we in our consciousness, in our memory can keep a holistic image of the object, even when the object is not directly given to us. In this case, there is an even more complex form of sensory cognition, called imagination. Thus, perception cannot be con-



sidered only as copying, thoughtless contemplation of the external world. It is permeated by human mental activity.

Repeated perception of a thing can be kept in the mind of the individual even in its absence. This will already be the highest degree of sensory cognition – imagination. *Representation* is a generalised image of an object perceived earlier. Specificity idea is that, firstly, it can cognise objects that do not exist in reality, but are the result of our fantasy, secondly, the idea usually reproduces summarising features of the subject. In general, the forms of sensory cognition reproduce the object in a visual form.

It should be remembered that sensations reflect what lies on the surface of phenomena. They are unable to penetrate into their essence.

## ===== 56. Rational cognition, its features and forms

Abstract thinking has its own features: abstract thinking reflects reality in generalised images, it is abstracted from the singular, distinguishes in the subject of the general, essential; thanks to abstract thinking we gain new knowledge on the basis of already existing knowledge; thinking is inextricably linked with language; thinking is a process of active reflection of reality. Forms of rational cognition – concepts, judgments, inferences – make it possible to find patterns in the development of nature and society.

*A concept* is a form of thought in which the internal, most essential features of an object are generalised. The concept fixes regular connections and relations, it must contain general and special features of the subject. The concept of the subject makes it possible to distinguish those qualities that cannot be imagined with the help of a visual image. The concept, in contrast to sensations, is formed by distraction from the sensory images of those general features that are inherent in other sensory images, and hence those real phenomena that are reflected in these images. Concepts serve as the initial form of abstract thinking. But thinking does not take the form of isolated concepts. To express the connection and interdependence of phenomena, concepts must be interconnected. This connection forms the second form of abstract thinking – judgment.

*Judgment* is such a logical form of thinking, in which something is affirmed or denied in relation to the object of cognition. Judgment is one of the highest forms of reflection of objective objects in the human mind. With the help of judgments, a person denies or claims something about something. In the judgment displayed objects, as the relationship between objects and their contents. The dialectic inherent in judgment as a logical form of cognition is reflected in the relationship between the subject and the predicate that make up the judgment. The subject always performs the function of the individual, and the predicate – the general. The dialectic between the accidental and the necessary, the phenomenon and the essence, is fixed in the judgments. In each judgment, subjective in form, contains an objective content, due to the reflection of objective things.

Judgments can be true or false. They are true when they correctly reflect the objective properties of the objects of the material world. When judgments do not reflect the objectivity of objects and their connections or reflect distorted, they are false. The verbal form of expression of judgment is a sentence. Judgments are distinguished by volume: single, where the relationship between individual subjects is revealed; special, where the presence of properties in a certain group of objects is asserted or denied; general, when the typical regularities of the relationship between the processes in the universe or in its individual spheres are distinguished. The combination of several judgments forms the third form of abstract thinking – inference.

*Inference* is such a logical process, in the course of which a new judgment is derived from several judgments on the basis of natural essential and necessary connections. There can be different types of inferences: inductive, deductive and similar.

## ===== 57. The problem of truth, kinds of truth. True and false (false). Criteria of truth

*Truth* is an adequate reflection of an object in the consciousness of the subject, which reproduces the object as it exists independently of the consciousness of the subject of cognition. The kinds of truth are as follows.

*Objective Truth* is such a content of human knowledge about reality, which does not depend on the subject, nor on man, nor on humanity. This content of our knowledge, which is independent of us, is the objective truth. Any knowledge recorded on one or another concrete-historical period is incomplete, inaccurate, to a certain extent one-sided, that is, at each concrete-historical level of development of cognition we are dealing only with relative truth.

*Relative truth* is such knowledge, which basically is correct, but does not reflect reality in full, does not provide a complete comprehensive image.

*Absolute truth* is a complete, accurate, exhaustive reflection of the object in the consciousness of the subject; in a broad sense, it is absolute knowledge of the whole world. In this sense, absolute truth is the limit to which scientific knowledge aspires, never reaching it. In a narrow sense, absolute truth means complete and accurate knowledge of individual moments of reality, and in this sense, it is an element of achieved knowledge.

It should be noted that there is no and cannot be separate absolute truth and separate relative truth. There is one truth – objective in content, which is the dialectical unity of the absolute and the relative, that is, it is the absolute truth, but in relation to certain limits. Absolute and relative are two necessary moments of objective truth. Misunderstanding of the essence of absolute and relative truth in practice leads to dogmatism and relativism.

*Concrete truth* is the truth in which the essence of certain phenomena and those specific conditions in which these phenomena develop are correctly reflected. If the concept of «objective truth» emphasises it as a true reflection of reality, and the concept of «relative and absolute truth» – the very process of its cognition, the concept of «concreteness of truth» indicates the possibility of practical use of knowledge. There is no abstract truth, the truth is always concrete. This means the need to take into account the limits of application of the results of cognition. Ignorance or ignoring these limits turns our knowledge into false.

False content is a content of human knowledge in which reality is reproduced inadequately and which is due to the historical level of development of the subject and its place in society. The falsity of the content is a non-special distortion of reality in the ideas of the subject. Its existence is caused by the laws of development of both knowledge and practice.

One of the most important criteria of truth is *practice*. However, practice is not the only criterion for the truth of knowledge. Other criteria for the truth of knowledge (which ultimately are also based in practice) include: confirmation of facts, consistency with the principles of scientific theory, correctness and accuracy of terminology, logical and conceptual consistency, and some others.

## ===== 58. Scientific knowledge, its structure and levels

Scientific cognition is a relatively independent, purposeful cognitive activity, consisting of the interaction of the following components: a) the *subject of cognition*, i.e. individuals or groups of people with a certain level of knowledge, skills, world views and methodological attitudes about their activities; b) the *object of cognition*, i.e. a fragment of the objective world, which is aimed at the thoughts and actions of the subject of cognition; c) the *subject of cognition*, i.e. specific aspects of cognition, which are determined by the object of cognition and are defined in certain logical forms; d) *special methods and means of cognition*; e) *certain forms of cognition and language tools*; e) the *results of cognition*, which are expressed mainly in laws, theories, scientific hypotheses; e) *the objectives of knowledge*, aimed at achieving truth and reliable systematic knowledge capable of explaining facts unknown to science.

Scientific knowledge and the process of obtaining it are characterised by system and structure. First of all, the empirical, theoretical and metatheoretical levels are distinguished in the structure of scientific knowledge. They differ in depth, completeness, comprehensiveness of covering the object; goals, methods of achievement and ways of expressing knowledge.

*The empirical level* is a level whose content is mainly derived from experience, from the direct interaction of human with objective reality. At the empirical level, observations are made, facts are recorded, experiments are conducted, empirical relations and regular connections between individual phenomena are established. The knowledge obtained at the empirical level of scientific research is factual material derived from em-

pirical experience, as well as the results of its initial conceptual generalisation in concepts and other abstractions.

*The theoretical level of scientific knowledge* is a higher degree of study of reality, where the object appears from those of its connections and relationships that are not available to direct sensory study. At this level, systems of knowledge and theories are created, in which general and necessary connections are revealed, laws are formulated in their systematic unity and integrity.

Empirical and theoretical levels of knowledge are interrelated, the boundary between them is conditional and mobile.

*The metatheoretical level of scientific knowledge* is represented by philosophical attitudes, socio-cultural foundations of scientific research, as well as methods, ideals, norms, standards, regulations, imperatives of scientific knowledge, style of thinking of the researcher and so on. The metatheoretical level, in fact, is not isolated and «permeates» both the empirical and theoretical levels of scientific research. This level is a set of ideals, norms, values, goals, attitudes that express the values and goals of science. These include norms and ideals of provability and justification, explanation and description, construction and organisation of knowledge. These are the main forms in which the ideals and norms of scientific research are realised and function.

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## **59. The concept of method. Classification of methods of scientific knowledge and their characteristics**

*Method* is a system of principles, techniques, rules, requirements, which must be guided in the process of cognition. Close to the method in value is the category of «methodology». *Methodology* is a set, sequence, order of use of various methods and techniques in research. A certain system of methods, techniques, forms, means and types of knowledge is a scientific methodology. *Methodology* is the philosophical doctrine of methods of cognition and transformation of reality; on the application of the principles of worldview to the processes of cognition, to practice. Methods of cognition can be classified on various grounds: the de-

gree of commonality, the functional role, the mechanisms of the mental process, etc.

*Methods of cognition:*

1. Philosophical method.

2. General scientific methods:

a) empirical: observations; experiment;

b) logical:

– analysis (division of the subject into constituent parts for the purpose of their research);

– synthesis (combining previously selected parts into a single whole);

– induction (cognition of the general through the study of the singular);

– deduction (knowledge of the individual on the basis of knowledge of the general);

– abstraction (imaginary separation of the subject from relationships with others);

– generalisation (spread of common features of objects to all objects of this set);

– analogy (plausible conclusion about the similarity of two objects on certain grounds);

– idealisation (formation of concepts, real prototypes of which can be specified approximately);

– formalisation (generalisation of forms of different content processes by describing them in symbolic form);

c) heuristics:

– intuition (the ability to find solutions, allowing gaps in the chain of logical reasoning);

– methods of individual self-stimulation of the mental process (dispute with an imaginary opponent, imaginary experiment);

– methods of individual self-stimulation (brainstorming, method of expert assessments).

3. Special methods.

The logical core of the process of scientific cognition is the method of ascent from the abstract to the concrete, which is the law of cognition, according to which thinking passes from the concrete in reality to the abstract in thinking, and from it to the concrete in thinking.

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## 60. Logic of scientific research and its stages (fact, problem, hypothesis, proof, theory)

The logic of scientific knowledge is a sequence of basic forms of scientific knowledge: fact, problem, hypothesis, proof, theory.

*A fact* is an event that took place in objective reality, confirmed by observation or experiment, or recorded in science. There are facts of reality (objective things, phenomena) and facts of science (reflection in the mind of the facts of reality in the form of judgments).

*A problem* is a set of issues that arise in the process of development of cognition, and the solution of which is of theoretical or practical interest. Statement and formulation of problems are the link between the empirical and theoretical levels of scientific knowledge. The condition of the problem in the process of cognition is a problematic situation – an objective contradiction between the purpose and methods of its implementation, between the need for certain actions and the absence or ignorance of the method of these actions. The solution of the planned problem is connected with the hypothesis.

*Hypothesis* is a reasonable assumption that does not contradict reliable facts, the laws of the objective world, previously proven provisions of science, contains an initial explanation of the studied phenomena and provides an opportunity to prove the judgments.

Any hypothesis has the initial data (grounds) and the final result (assumptions), as well as the development of the initial data and the logical transition to the assumption. The final stage of cognition – testing (proof) of the hypothesis, which turns the assumption into reliable knowledge or refutes it.

*Proof* is a logical operation of substantiating the truth of a judgment with the help of other true and related judgments. Proof includes three interrelated elements: thesis, argument, demonstration. The thesis is a judgment, the truth of which is substantiated in the process of argumentation. It is the main element of evidence and answers the question: what is proved? An argument is a position by which a thesis is substantiated. It serves as the logical foundation of the proof and answers the question: at the expense of which the thesis is proved? Demonstration is a logical connection between arguments and thesis. To demonstrate means to show

that the thesis logically follows from the accepted arguments according to the rules of the corresponding conclusions.

Proof of a hypothesis leads to the emergence of a concept or, in an advanced form, to a theory.

*Concept* is a system of views on certain phenomena, processes; way of understanding and interpreting phenomena, events; the basic idea of any theory.

*Theory* is the most developed form of scientific knowledge, which is a set of proven and combined into a single system of conceptions, categories, laws, principles, concepts, which generally reflect a certain area of reality. Theory is a developing system of objectively true, tested in practice scientific knowledge that explains the regularity of the phenomena of this field of objective reality.

## ==== 61. Philosophy of society. Development of views on society in the history of philosophy

The term «society» can be considered in both broad and narrow senses. In a narrow sense, it has the following three meanings:

– society as a set of social relations – the specific that distinguishes social formations from other systems of the material world. Each society is not just a set of people, but is a single system of social relations, a holistic social organism that develops to some extent independently of other social organisms;

– society as a certain stage of human history (primitive society, industrial society, information society, etc.);

– a separate, specific society that is an independent subject of history (Ukrainian society, American society, etc.).

*Society in the broadest sense* is a part of the material world separated from nature, which is a historically developed form of human life, the basis of which is human labour, social production. In other words, it is all of humanity as a whole, that is, the whole set of social organisms that have existed and exist on our planet.

*Development of views on society in the history of philosophy.*

One of the first concepts of understanding society and the sources of its development is the *religious-mythological model* that emerged in an-



tiquity. Society, like the individual, through the prism of this model was considered in the system of the general world (God's) order – the cosmos (God), which acts as the source and basis of all things.

*The theological concept* originated in the depths of scholastic philosophy, the philosophy of the Middle Ages. All history is determined by God's will, and all the vices of society are explained by the original sin of Adam and Eve. Inequality of people is an eternal principle of social life, and the division into classes is established by God.

In modern times, the *naturalistic concept* of social life has spread, whose representatives (Descartes, Montesquieu, Locke, etc.) viewed social phenomena exclusively as the action of natural forces: physical, geographical, biological, and others.

In contrast to the naturalistic concept, the *idealistic model* isolates man from nature, transforms the spiritual sphere of public life into a self-sufficient substance.

The shortcomings of the naturalistic and idealistic models tried to reveal the creators of the *dialectical-materialist concept* of social development, German philosophers, sociologists Karl Marx and Friedrich Engels. From the point of view of Marxism, the process of formation of society has as its starting point the separation of man from the animal world in the formation of human ancestors' social and encouraging motives in behaviour. Due to this, in addition to natural selection, social selection also matters. In the process of such «double» selection, the oldest communities of people, who in their lives were subject to certain socially significant requirements, survived and were considered to be prospective.

## ===== 62. Modern concepts of social development: the concept of post-industrial society

In the concept of post-industrial society was embodied and developed a scientific tradition dating back to the social ideas of the Enlightenment, which linked social progress with the consistent improvement of the conditions of material life. For the first time the concept of a post-industrial society is widely recognised in its current sense – to denote the society in which the industrial sector is losing leading role due to growing tech-

nologizing and major productive force is the science used the Harvard professor Daniel Bell in 1959.

One of the most detailed definitions of post-industrial society is given by D. Bell: «Post-industrial society is a society in whose economy the priority has passed from the predominant production of goods to the production of services, research, education and quality of life; in which the class of technical specialists has become the main professional group and, most importantly, in which the introduction of innovations increasingly depends on the achievements of theoretical knowledge. Post-industrial society presupposes the emergence of an intellectual class whose representatives at the political level act as consultants, experts or technocrats. Post-industrial society is characterised by a shift from industrial production to services, which is primarily dependent on the completion of the industrial stage of development, and the ability to adjust production processes with changing market conditions and consumer demand without significant costs for innovation.

D. Bell formulated the main features of such a society: the creation of a large sphere of «service economy», a sharp increase in the number of qualified scientific and technical specialists, the central role of scientific knowledge as a source of innovation and policy decisions, the possibility of self-sufficiency in technological growth.

Proponents of the theory of post-industrial society do not give a clear definition of certain types of society and do not indicate their chronological boundaries. Moreover, they consistently emphasize the evolutionary transition from one type of society to another and the continuity of all three stages of social evolution. The new type of society does not replace the previous forms, but mainly coexists with them, increasing the complexity of society, complicating the social structure and introducing new elements into its very nature. Therefore, the transitions from one social state to another cannot be revolutionary and have a clear chronology.

An important role in the post-industrial society is played by various consulting centres, which operate information flows in the organisation of the production process, facilitate the collection and distribution of information of production entities that perform management functions. A distinctive feature of post-industrial society is also the production of products in socially necessary proportions, as a consequence of marketing activities.

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### 63. Modern concepts of social development: the concept of information society

The information society is formed in the modern post-industrial phase of the historical development of civilisation and is characterised by comprehensive informatization and reflects the impact, above all, on the management system, economic development and information production.

The peak of popularity of this concept came in the early 70s. When many sociologists agree with the conclusion that the new conditions of culture, psychology, social life and economy shaped by technology and electronics, particularly computers and communications, manufacturing process longer is the main decisive factor in change, affecting the customs, social order and values of society.

In fact, the term «information society» was introduced in the scientific use in the early 60s of XX century simultaneously in the United States and Japan by F. Machlup and T. Umesao. The emergence of this concept is closely linked with the development of computer science, cybernetics, information management theory, information value theory, which in the post-industrial world determine the social framework of the information society. The value of human activity and its products is determined not only and not so much by labour costs, but by the embodied information that becomes a source of added value.

The concept of information society can and should be considered as an integral part of post-industrial theory. Thus, the *information society* is a theoretical concept of post-industrial society, a historical phase of possible evolutionary development of civilisation, in which the main products of production have to become information and knowledge.

Distinguishing features of the information society are: increasing the role of information and knowledge in society; growth of the number of people employed in the field of information technologies, communications and production of information products and services, growth of their share in the gross domestic product; growth of informatization and the role of information technology in social and economic relations; creating a global information space that provides effective information interaction of people, their access to global information resources and meeting their needs for information products and services.

It is believed that in the information society, the creation, dissemination, use, generalisation and manipulation of information is a significant part of economic, political and cultural activities. The knowledge economy becomes an economic copy of this activity, because the welfare of society is created through the exploitation of knowledge or understanding of the essence of things and processes. Because modern information and communication technologies work with information in a discrete, digital form, the synonymous term «digital society» is often used to denote the information society, and the difference between members in opportunities and means of participation in such a society is referred to as the «digital divide».

#### ==== 64. **Modern concepts of social development: the concept of individualised society**

This concept is most prominently represented in the works of the Polish sociologist Zygmunt Bauman, who argues that modern society is radically different from its previous forms of human existence. This is expressed primarily in the lost balance between public and private, which was designed to maintain the stability of the social order. The situation of modern society has developed in such a way that it does not recognise the need for a dialogue between public and private.

According to Bauman, an individualised society is characterised by three main features:

- 1) loss of human control over most important social processes;
- 2) the growing uncertainty and progressive insecurity of the individual in the face of changes that are not controlled by them;
- 3) the desire of human being, arising in such conditions, to abandon the achievement of long-term goals in order to obtain immediate results, which ultimately leads to the disintegration of both social and individual life.

As a result, the society of the beginning of the XXI century is characterised, on the one hand, by the rapid complication of economic processes and, on the other, by the increasingly obvious fragmentation of human existence. The contradiction between these processes is the main problem

of modern society; today we can see that, despite the «individualisation» of society, it is the tendencies to self-sufficiency of economic processes that win, while the social principle is becoming less and less significant. This is the main reason why modern society is permeated with anti-humanism, and modern man is becoming increasingly disorganised, limited and helpless.

Bauman claims the loss of control over the most important social phenomena and processes, which leads to the paralysis of political will, the loss of faith that it is a collective effort that can achieve some result. He sees the second fundamental quality of life in a modern individualised society in the reduction of man's ability to control his own destiny and the growing uncertainty of human existence. At the same time, Bauman emphasizes that the reverse forces of globalisation make people understand this uncertainty as a good, as the best of the possible options.

The third most important feature of the life of modern society, and the author dwells on it in great detail, is a radical revision of the entire system of values. The main role here belongs to the refusal of people to achieve long-term goals and objectives. All these qualities and circumstances of people's lives mark the meaning of the concept of «individualised society». Bauman emphasizes that the current variety of this society is extremely controversial, primarily because the individualised society was formed not because of the aspirations of individuals, but as a result of objective, even depersonalised, forces and trends.

## ===== **65. Modern concepts of social development: the concept of neopatrimonial society**

*Neopatrimonialism* (lat. *Patrimonium* – patrimony) – a term that describes a particular type of organization of public authorities and relations with its drive, which synthesized the elements of the traditional patrimonial rule.

The emergence of neo-patrimonialism is due to the fact that the formation of political institutions of the modern state in many developing societies in Asia, Africa and Latin America, takes place within a specific regime «synthesis» of traditional and modern. The formation of the neo-

patrimonial regime is a consequence of unsuccessful or fragmentary modernisation.

The principles of functioning of neopatrimonial systems are as follows.

1. The political centre is isolated and independent of the periphery, it concentrates political, economic and symbolic resources of power, while closing access to the rest of all groups and strata of society to them.

2. The state is presented as private property (patrimony) of the ruling groups – the bearers of state power, which privatise various public functions and institutions, making them a source of their own private income.

3. Ethnic, clan, regional and family ties do not disappear, but are reproduced in modern political and economic relations, determining the ways and principles of their functioning.

The basic scheme of realisation of patrimonial relations is carried out as follows. The main number of resources, which are struggled for in the system, is controlled by the state. Resources are distributed through the vertical of state power. The actual head of the latter is an independent actor in political and social relations, the subject of the formation of major government decisions. He/she is the personal patron under whom the whole architecture of the political system is built. The main social groups, especially business groups, in the process of competing for resources focus on access to his/her person. The essence of the political struggle lies in such access, and its main form is in the demonstration by business groups of their need and loyalty personally to the de facto head of the executive branch.

The political system of society is described as a complex pyramid of various regional, sectoral and business patronages, combined by the vertical of executive power through the mechanisms of customer relations. The meaning of the political struggle in this system is to compete for access to resources, positions of power and positions. Capital is accumulated through non-economic power redistribution of existing value and rent-oriented entrepreneurs gain access to political and administrative resources through «political investment» in the main centres of government decision-making.

## 66. Society as a system. Social structure of society and its elements

*The difference between the social system and natural systems:* society, unlike nature, is a system of not only material but also spiritual relations; the central element of the social system is a person with his/her own psyche, consciousness, which gives the development of society an element of chance; human and other elements of society are themselves systems within a system; the development of society is subject to both general and social laws; any social system is characterised by self-activity, self-organisation, self-development.

An essential characteristic of society as a system is its complexity. In addition, a constant trend in the development of society as a system is a complication, ie an increase in the level of complexity due to the development of forms of activity of the system.

*Levels of social systems by the criterion of complexity:*

- fundamental (humanity as a whole as a single civilisation);
- a state or group of interconnected states;
- social institutions that ensure the functioning of society;
- different types of association of people (classes, social groups, executions);
- individual.

Thus, society, which is a subsystem of objective reality, is significantly different from other, natural systems, both biological and physical. The social system is the most complex of the known systems of objective reality, covering the set of social objects and subjects, their properties and relationships that form a holistic social organism. Any social system as a whole organism is characterised by such features as self-activity, self-organisation, self-development.

*The social structure of society* is a historically formed form of organisation of society in the form of stable connections, relations, social groups and institutions that arose on their basis, which ensure the integrity of society and its preservation under external and internal factors.

Components of the social structure of society: the subjects of society (man, people and their associations); public relations; social institutions; activity.

*Public relations* – is a certain interdependence between the subjects of society (economic, political, interstate).

*Social institution* – a historically defined form of organisation and regulation of public life.

*Activity* is a philosophical category to denote any manifestation of social activity by which the conditions of social life are created. In contrast to the adaptive activity of animals, human activity is the unity of the material and the ideal. Social activity transforms external nature into «second nature», ie culture.

## ===== 67. The concept of social institution. Varieties of social institutions and their characteristics

Social institution is a historically defined form of organisation and regulation of public life.

The concept of «social institution» is borrowed from the social philosophy of legal science, where it means a set of legal norms governing social and legal relations (the institution of inheritance, marriage, etc.) and is used quite widely, although often outside the exact definition. For example, sympathisers of functionalism view institutions as aimed at meeting the «needs» of individuals or society, while proponents of phenomenology are interested in how people create and modify different institutions, rather than simply responding to their existence.

Often the term «institution» is used to denote specific forms of sets of functions performed by some members of the group on behalf of the whole group, and sometimes this term refers to social roles, especially important for the group or society (the institution of motherhood). According to the structural-functional approach, the social institution is considered as a stable set of formal and informal rules, principles, norms, attitudes that regulate various spheres of human activity and organise them into a system of roles, statuses, which forms social integrity. Here, the social institution is a generalised indicator (compared to the role) in the social structure of society, because it consists of many role positions and their components.



With the help of social institutions, relations between people, their activities and behaviour in society are regulated, and the stability of society is ensured. Social institutions in modern social philosophy are considered as various organisations, institutions that correspond to the social structure of society; as a set of social norms and patterns that determine sustainable forms of social behaviour and action; as systems of behaviour in accordance with these norms. Common elements that characterise any social institution:

- the existence of certain ways of acting on behalf of the members of the group as a whole;
- any social institution has the function of regulating the behaviour of members of society; ensuring the stability of public life; creating opportunities to meet various needs; implementation of integration of aspirations, actions and relations of individuals;
- the system of social roles is allocated within the framework of separate social institutions.

Depending on the sphere of social relations, there are usually the following groups of social institutions: 1) economic (production of material goods, division of labour, property, etc.); 2) political (state, parties, police, army); 3) legal (legislative and judicial bodies, institutions of law enforcement, legal education, etc.); 4) cultural (scientific, artistic associations that create cultural wealth); 5) religious; 6) institutions of stratification (distribution of positions and human resources); 7) the institution of kinship, marriage and family, etc.

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## **68. Activity as a specific means of social existence. Basic elements and spheres of social activity**

In the philosophical literature, activity as a socio-philosophical category is used to denote a particular manifestation of social activity, through which the conditions of social life are created. In contrast to the adaptive activity of animals, human activity is the unity of the material and the ideal. Social activity transforms external nature into «second nature», ie culture. Thus, activity can be defined as a purely human form of active

attitude to the world around us, the content of which is appropriate changes in its transformation in the interests of people.

The problem of activity has been the subject of close attention of many thinkers and philosophers. A significant contribution to the study of social activity was made by such philosophers as I. Kant, Hegel, J. – G. Fichte, K. Marx, M. Weber, who concluded that social activity in all its forms is the denominator, to which it is possible to reduce all variety of forms of public life. Weber, in particular, came to this view when he saw the basis of society's life in social action, which he defined as human behaviour directed at another person. Developing his ideas, T. Parsons argued that all social practice is essentially a set of «relationships between people performing their duties.» Marx thought about the same. He concluded that society is a «product of human interaction.»

Based on this tradition, modern social philosophers see social action as the substance of all social, the starting point of the whole system of social relations, as well as a means of integrating the social system and all its components. Today, the idea that it is through activity that man has acquired social forms of existence other than animal ones does not require proof.

Social activity includes the purpose, means, result and the process of activity. In its structure there are three interrelated components: awareness of activity; socially conditioned nature of activity; productivity.

Depending on the nature of a person's attitude to the world around them and their interaction with other people, social activity is divided into the following most important types: material-transforming; cognitive; value-oriented; communicative; artistic; political.

In relation to the objective course of history, activities are divided into progressive and reactionary, in relation to objectively existing value systems into positive, legal, illegal, moral and immoral.

Activities can also be divided depending on its importance and role in social development into reproductive and productive, or creative. The first of them is associated with obtaining or reproducing an already known result by known means and methods. The second is aimed at developing new ideas, goals and corresponding new tools and methods, or at achieving known goals with the help of new tools that have not been used before.

## 69. Spheres (subsystems) of public life (economic, spiritual, political, social)

The main spheres of public life include: economic (material), spiritual, political (managerial) and social (in the narrow sense of the word), or humanitarian.

1. *Economic (material) sphere* – covers the processes of material production, distribution, exchange and consumption of material goods, as well as productive forces and production relations of society, scientific and technological progress and technological revolution. In the system of social activity, material production has a leading role. It is aimed primarily at meeting the material needs of people. Satisfaction of material needs is the main condition for the satisfaction of all other needs.

2. *The spiritual sphere* is a sphere of activity where spiritual production is carried out, in the process of which not things and objects are created, but ideas, images, scientific and artistic values in order to satisfy the spiritual needs of human. These values are also materialised in physical things, carriers of these spiritual values, in books, paintings, sculptures, etc. But the main thing in these objects – intangible, spiritual value, expressed in them ideas, images and feelings.

3. *Political (managerial) sphere* is the sphere of activity of various kinds of administrators, managers, politicians. Its specific task is to maintain ties between people, regulate their activities and social relations. Such activities are aimed at ensuring the coherence, orderliness of various spheres of public life. Without this, as well as without material or spiritual production, it is impossible. Management is carried out at different levels: from the state to the enterprise and the family. The highest form of management is political activity. It is at this level that the fates of millions of people are decided.

4. *Social (humanitarian) sphere* – provides the conditions for life, activity of people. It includes the activities of a doctor, lawyer, teacher, artist, service workers. Of course, people themselves are capable of self-medication, self-education, entertain themselves. However, reproduction, preservation of life, stimulation of activity, direct service of human – such an important public affair that society is involved in this process through schools, universities, by creating a system of health care and human rights.

These are the main subsystems, or spheres of public life, on the basis of which the social structure arises. It should be noted that the allocation of these subsystems is largely conditional. Really existing social systems function as a whole.

All spheres of social life are interdependent, so they should be considered only in unity. Absolutisation of one of the spheres in public life leads to the deformation of society. At the centre of each of the spheres, as in society as a whole, is a person who combines all spheres into a single social system.

## ===== 70. Social laws, their features, classification and mechanism of action

The development of society and the functioning of its main areas occur according to certain laws. *Social law* – is a general, objective, necessary, essential, stable, recurring links between processes and phenomena in various spheres of society that determine its development.

Social laws are an expression of essential, necessary, systematically renewed relations, both in the middle of social phenomena and processes, and between them. Social laws should be considered as objective rules, based on the interests, motives, aspirations of people to meet their own needs in improving living conditions, security, recognition of the environment, self-expression and self-knowledge. Unlike the laws of nature, which act with the force of natural elements, the peculiarity of social laws is that they are manifested in the conscious activities of people, without losing objectivity. In fact, social laws are not given once and for all, absolutely unchanged; they cover, fix certain tendencies of probable communication. Most often, social laws are considered as laws-trends. Thus, social law should be interpreted as a fundamental concept of philosophy, as an important methodological guideline in human knowledge of the world.

Social laws are realised through the conscious activity of people, but this does not mean that people in the process of their activities can create or cancel them. People can only change the terms of laws. The existence of social law is determined by the objective conditions in which people

live. As these conditions change in the process of human life, so do the laws of social development: some of them disappear, others appear in a changed form. Thus, social laws have a historical character, act as a trend that manifests itself only under certain circumstances and for a certain period of time.

The study of social laws involves their classification. The laws of society are usually classified according to several criteria.

*By scope:* a) sociological laws – laws that fix the essential connections and relations of society as a whole. There are the following sociological laws: laws of structure, laws of functioning, laws of development; b) the laws of certain spheres of society – economic, political, social, etc.

*On a temporary basis:* a) general historical (general laws) – laws that apply to the entire historical period and unite all spheres of public life; b) specific laws – the laws of society that apply to certain stages of development.

*By place in public life:* a) basic – laws that play a crucial role in public life; b) non-core – laws that are of secondary importance in social development.

Knowledge of social laws leads to predictability of society, significantly enhances the role and importance of foresight in philosophy.

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## **71. The problem of social development and the dynamics of social processes**

Consideration of society in terms of its changes and development involves finding answers to the following questions: what forces, or factors of development of society, are driving; what are the main forms where social development takes place; what is the dynamics of society?

The first is the question of driving forces, or sources of change in society. In social philosophy, the driving forces of society are understood as essential, necessary, long-term factors that ensure its development. There is no consensus among philosophers on the solution of this question.

An important place in the theory of social development is occupied by issues related to determining the forms of transition of society from one

state to another. As a rule, this transition is carried out in a revolutionary or evolutionary way and is realised in society through reforms.

The problem of the dynamics of society and social processes, starting with Auguste Comte, is the focus of most leading philosophers, sociologists. It was Comte who first developed the sociological concept of social statics and social dynamics. Social statics, in his opinion, studies the conditions and laws of the social system, and social dynamics describes the laws of development and change of social systems.

Talcott Parsons made a significant contribution to the study of the dynamics of social systems. Considering the problem of social change, he proceeded from the fact that society as a system has stability, the ability to self-reproduction, manifested in the sustainability and stability of its basic structural elements. If at some point due to some factors the balance of forces that maintain the equilibrium of the system is disturbed, there is a change in equilibrium. The social system as a whole, its structural elements remain unchanged and quickly restore the lost balance. The system adapts to the changed conditions at the expense of internal reserves, it integrates new formations, remaining generally unchanged. The second type of change, according to Parsons, is a change in structure, which he understood as a situation in which the pressure on the system from the inside or outside becomes so severe that it is unable to restore the lost balance. In this case, in order to preserve the integrity of society, increase its adaptive capacity, there is a transformation of its most important structural elements (social roles, institutions, organisations). Modifications are subject to entire subsystems – economic, political, value system, etc.

The emergence of *concepts of self-organisation of social systems* allowed to clarify some approaches developed during the «classical» socio-philosophical thought, and to define society as a type of system consisting of heterogeneous interconnected elements and subsystems, properties and relationships created by individuals based on the mechanism feedback, the purpose of which is to maintain the vital functions of the subjects.

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## **72. The problem of human in the history of philosophical thought**

*Philosophy of ancient India.* A philosophical interpretation of the essence of human is contained in the Upanishads. The concept of sam-

sara is established – an endless chain of rebirths, understanding of death as an element of the world cycle. The concept of karma is established. The ideal of human existence is the attainment of nirvana. A system of methods for achieving nirvana has been developed – the philosophy of yoga.

*Philosophy of ancient China.* Confucianism made the greatest contribution to the development of the human problem. The role of human being on Earth was considered in terms of responsibility for their actions at the cosmic level. The social model of human focused on rationalism, the rejection of the personal in favour of the public.

*Ancient philosophy.* Consideration of human problems began with the activities of the Sophists and Socrates. Their supporters proceeded from the fact that the highest human value is internal freedom from all external. Nature was seen as a necessary minimum for man. Plato distinguished between the immortal soul and the mortal body in human being, and considered the contradictions between them to be the essence of life. Education was considered the basis of human improvement. Aristotle saw human as a «political animal», the top of the world hierarchy. Human thinking is carried out as the activity of the intelligent soul, which is the cause and beginning of the body.

*Medieval philosophy.* The Christian concept of human dominated. Human was interpreted as a being created in the image and likeness of God. It was believed that sinfulness prevailed in human life (after Adam and Eve). To avert evil, it is necessary to renounce abuse, it is necessary to educate the flesh. There is a kind of fusion of theocentrism and anthropocentrism.

*Philosophy of the Renaissance.* There is a turn to the human soul and body. The originality and uniqueness of the individual are the highest. The great importance of complex development of spiritual and physical forces is propagated. The worship of reason, the appeal to it as the highest judge, is affirmed. Freedom of the individual is promoted.

*Philosophy of the New Age.* It is believed that the natural state is the true essence of human, which in the conditions of civilisation is distorted and hidden. The theory of constant contradictions between the natural needs of man and the social conditions of their satisfaction begins to be developed.

*German classical philosophy.* Determinants are the idea of human as a subject of spiritual activity, the bearer of universal consciousness, the

common ideal principle – the spirit, mind. The basis is Kant’s consideration and critique of the ideas of the Enlightenment, as well as Kant’s theory of practical reason and the theory of culture.

*Marxist philosophy.* Human is studied as a subject of visual and practical activities. The dialectic of natural and social in human is studied on the basis of scientific analysis of the achievements of all sciences. Marx considered the essence of human to be the totality of all social relations. The labour theory of the origin of human is created, which combines the process of the origin of human with the process of the origin of society.

### ===== 73. Basic concepts of human origin (cosmic, religious, evolutionary)

Today there is no convincing theory that would be supported by indisputable facts and could explain the prehistory of human development. Arguments in this regard can be classified as hypotheses. Most often, three hypotheses are distinguished: cosmic, religious, and evolutionary.

*The cosmic hypothesis of the human’s origin* is based on the assumption that life was brought to Earth from space, including in its civilised manifestations. By space we mean the universe, which is outside our planetary environment. A variant of the cosmic hypothesis is the assumption that life on Earth could have been brought through the atmosphere by cosmic dust, which due to favourable geographical and biological conditions of the Earth has become a modern form of life. There are also assumptions about the existence of extraterrestrial civilisations, the development of which allows to overcome outer space and time. While on Earth, they left their representatives, who later became earthlings and achieved the current civilised development. However, all these assumptions remain hypotheses because they have no experimental-practical confirmation.

*The religious (theological) hypothesis of the origin of human* is based on biblical legends about God’s creation of the world and man, the fall of Adam and Eve, the Great Flood, what God commanded people, and the regulation of human life, which is set out in the commandments. Note that



the Bible says that man was created «from the dust of the earth,» and this can be read as follows: he has an earthly nature and was not brought to Earth from space.

*The evolutionary hypothesis of the origin of life and man* appeared in the second half of the nineteenth century. Based on the research of Charles Darwin and Lewis Morgan, Friedrich Engels substantiated the theory of the origin of human and society. He proved that work as a purposeful activity played a decisive role in this process. The initial work led to the fact that: a) the human body of human ancestors began to adapt not only to environmental conditions, but also to work. In the process of long-term adaptation of the organism to the performance of labour operations, the human being has a direct gait, there is a differentiation of the functions of the fore and hind limbs, developed hands, brain; b) work, which was a joint activity, led to the emergence and development of different types of communication, articulate language as a means of communication and transmission of work and social experience; c) due to labour activity, production relations were formed. People cannot produce material goods without uniting with each other. On the basis of production relations, various ideological relations, forms of social consciousness and relevant institutions and organisations appear. This meant that a human society was being formed. This scheme to some extent satisfies scientific curiosity, although, no doubt, needs clarification and is open to new conclusions of anthropologists, archaeologists, historians and other specialists.

#### ==== 74. **Basic concepts of human essence (biologization, sociologization, spiritualism)**

Depending on what should be considered purely human in man (natural, social, spiritual), all concepts of human essence are conditionally combined into three groups.

*The first group – biologization concepts.* The dominant feature of these concepts is the idea of human as a predominantly natural being, life and behaviour, individual and social qualities, the spiritual properties of which are due to natural (biological) factors. Such concepts include: psy-

chologism, naturalism, voluntarism, naturalistic dualism. For example, according to A. Maslow, the main component of the development process is self-actualisation, which is formed not under the influence of the environment, but only on the basis of the internal abilities of the individual – physiological needs and security needs.

*The second group – sociologizing concepts.* They ignore the natural and biological factors of human existence, which are assigned only the prerequisites of social life and which have no effect on behaviour, intelligence, creativity, social orientation of man. Such concepts include: conventionalism, sociology, panlogism, sociological analysis.

*The third group – spiritualism* (from the Latin *spiritualis* – spiritual). It unites the views that reveal the essence of human's inner spiritual world (selfless search for truth, ability to make moral choices, experience of beauty, creativity, freedom of will and deep self-awareness), and proclaims the primacy of the individual «I» as a spiritual core of personality. This group includes the following currents: subjective anthropologism, anthropological materialism, religious anthropologism, spiritualist dualism.

These are the three main groups of modern human concepts. They contain both positive and negative aspects.

The *positives* include:

- specific scientific direction of human research;
- objectivity of scientific research;
- proving the fundamental importance of the basic factors of human existence.

The *negative* aspects include, first of all, the one-sidedness of biologization, sociologization and spiritualist approaches, which break the integrity of the study of human, which leads to the absolutisation of one of the parties, components of human nature.

It is known that humans cannot be known if they is approached as an autonomous complex being that exists independently of nature and society.

It is both natural and social, because it is both a product of nature and society, their main protagonist.

The task is to synthesise a positive philosophical experience of human research.

## 75. Anthroposociogenesis, its essence and complex nature

From the moment it became generally accepted that human is a product of biological evolution, the question of the basic difference between the human individual and highly organised animals and the scientific explanation of this arose for all anthropological issues.

This way, philosophers came to understand anthroposociogenesis.

*Anthroposociogenesis* – a long historical period of formation and development of two inextricably linked parties: man (anthropogenesis) and society (sociogenesis).

The essence of anthroposociogenesis is the emergence of a new stage of evolution, which is a dialectical denial of biological evolution. The latter is transformed into a new type – social evolution. Instead of passive adaptation of the organism to the environment, a new way of life arises – social practice.

Anthroposociogenesis involves the dialectical interaction of the following objective processes:

- change in the anatomical and physiological structure of individuals;
- formation of labour as a qualitatively new type of active adaptation to nature through its transformation;
- formation of consciousness as an ideal form of reflection of reality;
- emergence of fundamentally new mechanisms of communication and mutual understanding in the form of language.

The beginning of the transition from animal to human, some scientists believe the manufacture of the simplest tools. But it is difficult to agree with this point of view, because among animals the elements of primitive labour can be observed. The true human beginning should be considered the transformation of labour into the main condition of human existence, when work becomes a special need, without which life itself is impossible. Direct walking changed the anatomy of prehumans, freed their forelimbs from walking, as a result of which they could gradually, step by step, make tools, that is, work for human beings became a source and means of separation from nature. Humans began to meet their needs not by adapting to nature as an animal, but through material and produc-

tion activities. Under the influence of a new way of life a change in addressing the needs has taken place. Even the biological needs of human (food, water, etc.) are radically different from the corresponding needs of animals. Thus, it can be stated that human is an active being, because he/she produces means of existence, and this characterises them as beings of a deeper level compared to others.

Thus, for the emergence of modern human there were certain biological prerequisites, which, however, do not directly create it. Human with a modern consciousness has appeared on the social basis, is a product of society and social development, is of socio-historical nature.

## ===== 76. **The problem of the meaning of human life. The main ways to justify the meaning of life**

The unity of the natural and the social in a human is a necessary precondition for human to be a person in the modern sense of this category. But to fully clarify the essence of human life in society, it is necessary to analyse the spiritual world of man, his aspirations, interests, values and so on.

*The meaning of life* is a concept that reflects a person's constant desire to correlate his actions with the system of social values, with the highest good, in order to get the opportunity to justify himself in his own eyes, in the eyes of others or before some authority, God. In other words, it is an explanation to yourself and others of what you live for.

The meaning of each person's life is unique and inimitable, as is his/her life. Human is always free in the choice of meaning and in its realisation. But freedom cannot be equated with arbitrariness. It should be seen in terms of responsibility. Human is responsible for the correctly found and realised meaning of his life, life situations in which he gets. Human must follow his/her vocation, in which life acquires meaning. To feel and find their vocation helps their self-knowledge, responsibility for the realisation of their purpose, which on earth helps to reconcile the universal values of life with specific life situations.

From the point of view of the content of the highest good, the following types of substantiation of the meaning of life are distinguished.

*Hedonism* is the search for meaning in life, especially in bodily pleasures.

*Asceticism* is a vision of the meaning of life in the pursuit of the highest good through the renunciation of earthly excesses and vanity.

*Eudemonism* combines hedonism and asceticism and sees the search for happiness in both earthly pleasures and spiritual self-improvement.

*Corporatism* is a group selfishness that connects the meaning of life with belonging to a limited community.

*Pragmatism* is a vision of the meaning of life in the pursuit of personal gain.

*Perfectionism* connects the meaning of life with personal self-improvement in any way, including ignoring the interests of others.

*Humanism* is the belief in human virtue, the primacy of universal values.

*Options for solving the meaning of life in the history of human culture:*

1. The meaning of life originally exists in the depths of life itself.
2. The meaning of life is beyond life. It can be called life for other people or for an idea.
3. The meaning of life is created by the subject. This option can be called «life for life» (Epicurus).

In modern philosophy, the problem of euthanasia (painless death, quiet blissful death), especially for the doomed people, is actualised, and the continuation of life by artificial means becomes central in modern discussions.

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## **77. Contents: human being, individual, personality, individuality. The concept of status and role**

Human has a biosocial nature. On the one hand, it is a living being with its inherent common features inherent in the human race. On the other hand, in the ontological aspect, human is a social being who reveals his/her essential features in the team, in the process of communication. With the help of purposeful activity (work), communication (language), system

of evaluation (criticism) and self-evaluation (self-criticism) a person becomes a «social animal», a unique representative of the biosphere. Thus, *human* is a living being who has certain needs, satisfies them in the process of production through communication and the ability to consciously, purposefully transform the world and oneself.

Different qualitative characteristics are used to reflect all aspects of the human personality, based on the fact that it is multifaceted. These are such concepts as the individual, individuality, personality.

The term «individual» usually refers to a specific person. Along with the general features that are inherent in the whole human race, the «individual» has its own personal qualities that make it different from others. Here and physical data, and natural inclinations, and features of his thinking and psyche, as well as specific needs and interests. In this sense, we are talking about the individuality of a human. Thus, the *individual* is a single representative of the human race with its own unique individual traits.

The concept of «individual» is closely related to the concept of *individuality*. It usually means a set of properties, abilities, characteristics and experiences of the individual that distinguish this individual from many others. This uniqueness follows from the set of relations of a particular person with the world of nature, society, other people and depends on his/her life position, nature of activity and level of originality. And although they are not very different from those that are inherent in other people, members of the same social group, but the individual has something of his own, inherent only in it. For example, one person perceives the news of a certain event in society calmly, the second – with a smile, and the third – with cynicism. Thus, in contrast to the individual, individuality is distinguished by its peculiarity.

The next, higher degree of characterisation of social properties of a human – the concept of «personality». *Personality* is the highest degree of spiritual development of a person, which is a stable set of socially important qualities that characterise the individual as a unique subjectivity, able to master and change the world. In other words, every personality is a person, but not every person is a personality. They are born a human individual and become a person. In contrast to the individual and individuality, the essence of which is formed mainly on the basis of the biological nature of a human, the essence of personality is based mainly on

its social qualities. The concept of «personality» contains a set of all social roles of the person, all social relations, the most important of which are the attitude to public duty, as well as to the attitudes of public morality.

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## **78. Personality as a social characteristic of man, his internal structure, determining factors. Typology of personalities**

From the point of view of philosophy, the concept of «personality» should be interpreted through practical activities. The basis of personality is a stable system of socially significant features, which is manifested in active participation in the socio-economic and cultural life of society, as well as in the possibility of a certain influence on events taking place in society and in the world. This indicates its complex structure, which includes physical, social and spiritual components.

*The physical component of personality* is the bodily organisation of a human, as well as a complex of things and objects of direct use (clothing, home, jewellery, collections, letters, etc.) based on bodily properties and sensations. The physical component of the personality also often includes clothing and home, which is an important characteristic of the essence of personality. No wonder in this regard it is said in the proverb that «a man is met by clothes.» The components of the physical component of the personality can also include everything that is made by his hands, as well as intelligence – household decorations, collections, manuscripts, letters, etc.

*The social component of personality* is a system of social roles of a person and all forms of his self-affirmation in different social groups. It is formed in the process of communication, starting with the primary forms of communication between mother and child. (T. Parsons – each person plays a role: father, leader, son).

*The spiritual component of the personality* – is the inner state of mind, reflecting the orientation of the individual to certain values and ideals. It is the invisible core, the core of our «Self», on which the whole structure of human personality is based. These are internal, spiritual states that reflect the orientation of the individual to certain values and ideals. Human spirituality is not something external, it cannot be acquired through edu-

cation or imitation of the best examples of spirituality. History knows many examples of how intense spiritual life (sages, scientists, figures of literature and art) became the key not only to physical survival but also to active longevity.

These components of personality form a holistic system, and each of these components at different stages of human life becomes dominant.

In this regard, the most important problem is the formation and development of personality, because a person is not born a personality, he becomes one in the course of his individual development by learning the experience and values of the society in which he lives.

*Factors that determine the formation of personality:*

1. Biological (genetic) factors (Bach's family had 16 composers and 29 professional musicians; great-grandmother Alexander Pushkin and great-grandmother Leo Tolstoy were sisters).

2. Social environment – a set of economic, political, spiritual, informational conditions in which human life takes place.

3. Type of political system of society.

## ===== 79. **The problem of human freedom and responsibility, their mutual conditionality**

Analysis of historical types of relations between the individual and society convincingly shows that in the accelerated development of civilisation, the role of the individual in society, the level of its freedom increases significantly, and therefore the problem of the relationship between individual freedom and responsibility to others and society as a whole.

*Freedom* is a philosophical category that denotes the essence of a human, which consists in his ability to think and act in accordance with his intentions, needs and interests, and not as a result of any coercion.

*The problem of freedom in the history of philosophy.*

*Ancient philosophy* (Socrates, Diogenes, Epicurus, Seneca) – freedom is the meaning and purpose of existence.

*Medieval scholasticism* (Anselm of Canterbury, Thomas Aquinas) – freedom is possible only within the limits of faith, otherwise it is a heresy.



*New Age* (Spinoza, Hobbes, Holbach) – freedom begins to be seen as a natural state of man.

*German classical philosophy* – freedom is interpreted as the comprehensible essence of man (Kant), the only absolute reality (Fichte), a form of objectification of the absolute spirit (Hegel).

From the point of view of modern philosophy, it is the most productive to consider freedom in dialectical unity with necessity. To do this, we can compare the positions of voluntarism and fatalism.

*Voluntarism* (Latin *voluntas* – will) is an idealistic trend in philosophy, which considers the will as the highest principle of existence. In social practice, voluntarism finds expression in activities that are not based on objective laws of historical development, but are guided by the subjective desires of the subjects who carry it out. Thus, voluntarism absolutizes freedom and rejects the need for the history of society and the individual.

*Fatalism* (Latin *fatalis* – fatal) – the idea of the inevitable conditionality of events in the world. According to the supporters of fatalism, the history of mankind and the life of each person are determined either by fate (mythology), or by the divine will (theology), or by causal relations (rationalism). Thus, fatalism absolutizes necessity and rejects freedom of choice.

However, each individual has the right to choose an option that is associated with moral and social responsibility for its consequences. The limits of freedom are the interests of another person, social groups and society, as well as nature as the natural environment of society. The growth of the degree of individual freedom can serve as a criterion for social progress.

*Responsibility* – a socio-philosophical concept that reflects the objective-historical nature of the relationship between the individual and society (social group) in terms of mutual requirements.

*Classification of responsibilities*: by field of activity – political, legal, moral; by subjects of activity – individual, group, collective.

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## **80. Historical types of relations between an individual and society**

Let's consider in detail the types of relationships between the individual and society, based on the formational approach to history.

*The first historical type of relationship* between the individual and society is the relationship of personal dependence. This type is characteristic of all pre-industrial types of societies, both pre-class and class. Individuals of this type are characterised by complete dependence on a strictly regulated system of social relations, which can take the form of gender, community, status, caste, etc. The differences between pre-class and class societies are manifested in the fact that in pre-class societies there is no exploitation man by man, and personal dependence is manifested as a direct dependence of a human on the primordial race, which was at that time the only subject of law. Due to the concentration of social functions, personal interests have not yet been separated from the interests of the team. Human, forming one with the genus, does not distinguish themselves from it. All her rights and responsibilities are not personal, but ancestral. Thus, personality did not exist in archaic society.

*The second historical type of relationship* between the individual and society is associated with the development of capitalist commodity production and the elimination of the system of non-economic coercion to work (this period in modern social science is called industrial society). The result was the destruction of backward social structures, classes and other barriers between people. This, in turn, leads to a kind of atomisation of society, ie to its division into many independent individuals, no longer bound by the relationship of personal dependence. Formal equality between people with different wealth leads to the fact that some of them are forced to sell, and others are interested in acquiring labour. In this regard, the relationship between people basically becomes the relationship of producers, private owners, i.e. property relations. There is a completely new type of social relations, in which the main form of social relations are exchange value and capital. This is the relationship of material dependence of people in their personal independence.

The transition of developed countries to the stage of post-industrial society created the conditions for the formation of the *third type of relationship* between the individual and society – the relationship of the free individual. The distinguishing features of post-industrial society are that knowledge and information become decisive in it, class division gives way to professional differentiation, the sphere of services gradually begins to dominate the sphere of production. Such an open, free society

for the first time in history creates the conditions for the emergence of a truly free individual who has the right and, most importantly, economic and legal opportunities to freely choose according to their abilities and vocation profession, place and way of life.

Thus, the individual can be free only in a free society. Only a highly organised society creates the conditions for the formation of an active, comprehensively developed, independent personality.

## ==== 81. **Spiritual life of society: concept, essence, structure**

The spiritual life of society is the active and creative activity of people – the assimilation and transformation of the world, which is in the production, storage, distribution, consumption of spiritual values and ideal content. The spiritual life of society is associated with the satisfaction of spiritual needs, the functioning of consciousness (social and individual), relations between people, various forms of their communication. The spiritual life of society covers not only ideal phenomena, but also subjects of spiritual life who have certain needs, interests, ideals, as well as social institutions engaged in the production, distribution and storage of spiritual values (clubs, libraries, theatres, museums, educational institutions, religious and social organisations, etc.). The state of spiritual life is determined by all its components.

To characterise the spiritual the categories «spiritual life of society», «spiritual production», «social consciousness», «spiritual culture» are used in modern literature. These categories are very similar in content, but there is a difference between them.

*The spiritual life of society* is the broadest concept of all the above. It covers the multifaceted processes, phenomena associated with Wind-term sphere of human activity, a set of beliefs, feelings, ideas, and also the production processes of social and individual ideas and their assimilation. Spiritual life is not only an ideal phenomenon, but also its subjects, who have certain needs, interests, ideals and have social institutions engaged in the production, distribution and preservation of spiritual values.

*Spiritual production* is a type of labour activity, the essence of which is the creation of objects for the spiritual needs of people. Spiritual production develops on the basis of material production and has common features with it.

Spiritual production and spiritual consumption, as well as the accumulation and transmission to future generations of spiritual values create the *spiritual culture of society*. Spiritual culture is a complex socio-dynamic process of development and functioning of multifaceted processes and phenomena of social life that directly or indirectly affect its formation, formation. Sociodynamics of such a culture primarily involves the liberation of the individual, individuality from the forms of social, spiritual relations that limit it. It means the transition from the static existence of the individual to the dynamic, and also involves its autonomy, the transition from total regulation to freedom of all spheres of life of the individual, spiritual, social pluralism. The degree of development of spiritual culture is determined by the degree of development of essential values of human, the versatility and diversity of forms of self-realisation of his spiritual potential, individual self-affirmation. The development of spiritual culture is impossible without the establishment of its values, in particular at the personal level, which allows to fulfil the potential of uniqueness, uniqueness of the individual, his/her spirituality, the importance of which in the progress of social life is constantly growing.

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## **82. Public consciousness and its structure. Levels of public consciousness. Social psychology and social ideology**

As an important component of social production, spiritual production appears as the production of social consciousness, in which the main content of the spiritual life of society is concentrated. This is the core, the quintessence of spiritual life.

*Social consciousness* is a set of ideal images (concepts, ideas, experiences, feelings, moods) that arise in the process of reflection by the social subject of the surrounding reality, including the social consciousness it-

self. This is the understanding of reality by certain social groups or society as a whole at this stage of their development.

Public awareness and social co-existence are the most common categories that are used to identify the most decisive things determining social life, beyond their limits opposition has no meaning. Ideal, spiritual components are inextricably intertwined, permeate social life.

Social consciousness is a part of social being, and being itself is public, because social consciousness functions in it. Social consciousness has an extremely complex dynamic structure, which is determined by the structure of social life. Analysis of the structure of social consciousness is carried out in two aspects: epistemological and sociological.

From the point of view of the epistemological aspect there are two levels of social consciousness: ordinary and theoretical.

*Everyday consciousness* is a set of views, knowledge, which are spontaneously produced as a reflection of social life by social groups, classes, nations, society under the influence of their daily lives.

*Theoretical consciousness* is a sphere of social consciousness that reflects social existence in the ideas and views embodied in the natural science and ideological systems.

From the point of view of the sociological aspect, there are two forms of social consciousness: social psychology and social ideology.

*Social psychology* is a set of spontaneously created social moods, feelings, customs, traditions and public opinion. Social psychology and empirical knowledge are at the same level of social consciousness, but psychology is dominated not by knowledge itself, but the attitude to it, the assessment of reality.

*Social ideology* is a holistic system of ideas, theories, principles that express the fundamental interests, aspirations, ideals of classes, nations, nationalities. It reflects real social processes and is the basis of social activity.

*From the point of view of the bearer of public consciousness distinguish:*

- mass consciousness – the level of consciousness, the subjects of which are large human communities;
- group consciousness – the connection of social, psychological and ideological attitudes through the prism of group interest;
- individual consciousness – the spiritual world of each individual.

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### 83. Forms of social consciousness, criteria for their distinction and interaction

There are the following forms of social consciousness: political, legal, moral, religious, aesthetic, philosophical, scientific, art. Forms of social consciousness have varying degrees of relationship with social existence. Closest to all social life are political, legal and moral forms. They are directly basic. Aesthetic, religious, philosophical and other forms are indirectly related to social life. They reflect not only their subject, but also the world, form a worldview. They are directly ideological.

*Political consciousness.* It is a reflection of political relations between classes, nations, states. Its specificity is that it directly affects the sphere of relations between social structures and power. Political consciousness is manifested in the form of a system of political views, ideas, theories, various programs, slogans, which reflect the fundamental interests of social formations. At the level of psychology, political consciousness takes the form of unsystematised political views, feelings, people's judgments about the state, about power, and so on.

*Legal consciousness.* It is a set of views, ideas, theories that express people's attitudes to the current law as a system of legal norms established by the state and to the practical activities of legal institutions. Legal consciousness arises with the emergence of the state as a system of norms established and controlled by the state. At the level of psychology, legal consciousness is different ideas of people about the lawful and illegal, about the just and the unjust in relations between social groups, the state, people. At the ideological level, legal consciousness is in the form of a certain system of legal views, in the form of legal doctrines, theories, codes.

*Moral consciousness.* It is a reflection of real relations of people among themselves and to various social groups in the form of principles, rules, norms. At the level of psychology, moral consciousness includes moral feelings (honour, dignity, conscience), emotions, ideas about moral and immoral, certain rules of conduct. At the ideological level, moral consciousness is a set of principles, norms, categories, ideals about the existing, proper, necessary.

*Religious consciousness.* The main feature of religious consciousness is the belief in supernatural forces. The structure of religious con-

sciousness includes religious psychology (a set of ideas, feelings, traditions associated with a particular religion) and religious ideology (a system of ideas developed and promoted by religious organisations).

*Art.* This special form of social consciousness and Spirit-term activity, the specificity of which is the reflection of reality through art images. Art originates in primitive society due to the public demand for a harmonious relationship between human and the world. Aesthetic ideas of people about reality, enshrined in artistic means in works of art, are called artistic images. Therefore, art is a reflection of reality in artistic images.

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#### **84. Culture as a specific social reality. Structure and functions of culture**

The term «culture» is one of the most common philosophical concepts. It is used in political lexicon and journalism, in the field of spiritual life and everyday life, in the analysis of artistic phenomena and in philosophical research. Etymologically, the term «culture» comes from the Latin word *cultivire* – to cultivate, improve. And at first it meant «tillage, its cultivation.» Hence – «agriculture». Later, the word «culture» received a more general definition. Culture is all that is created by mankind, that is, «second nature», superimposed on natural nature. The history of culture is very complex and contradictory. Man is recognised as a criterion for the development of society and its highest goal. *Homo eges* appears – a man of action, i.e. a man thinking and acting.

Culture is a complex interdisciplinary general methodological concept, the characteristics of which, which satisfy specialists in various fields of knowledge, are extremely complicated. Modern scientific literature has a significant number of definitions of culture.

Culture presupposes activity, but not every activity can be called cultural, but only that which results in positive transformations in various spheres of society (social, spiritual, economic). Activity, as a means of cultural development, includes cultural activities, during which the values of culture are created. It is culture, taking the form of active human activity, acts as a means of social development and the formation of hu-

man personality, because personality is formed only in the process of cultural activity and through it.

Each socio-economic formation has its own type of culture as a historical holistic system. The main trend of cultural progress is the development and improvement of society and human, material and spiritual enrichment. Culture is realised through human activity, creativity, innovation.

Culture is an indispensable and integral companion of human progress and civilisation. Culture is an indispensable condition for the formation and movement, development of the human mind, because a person with culture is able to comprehend their actions, behaviour, critically evaluate them, build a hierarchy of values and means of achieving them and consciously implement them. Culture is a sculptor and the engine of human feeling.

The analysis of different definitions of the concept of «culture» makes it possible to draw the following conclusions: therefore, culture is: a set of material and spiritual values; system of formative principles of activity; specific way of human activity; creative activity; the product of human activity; the process of creative self-realisation of the essential forces of a human.

The main functions of culture: cognitive, informative-translational, communicative, integrative, regulatory (normative), axiological (evaluative), educational, ideological.

## ===== **85. Eastern and Western models of culture, their characteristics and interactions**

There is a certain typology of cultures. Thus, national culture (Ukrainian, Russian, French, etc.) is distinguished; regional (Slavic, American, African, etc.); culture of certain social actors. There are also certain cultural epochs: the culture of antiquity, the culture of the Middle Ages, the culture of the Renaissance; certain forms of culture: political, social, legal, economic, environmental, ethnic, physical, moral, etc. The literature also mentions such specific cultural strata and cultural subdivisions as mass, elite, youth culture, etc., as well as official culture.



If we consider culture as a civilisation, we can distinguish its eastern and western models.

*The Eastern model of culture* originates from the cultural heritage of ancient India, China, Babylon, Egypt.

*Distinguishing features of this model are:*

- traditionalism – focus on the reproduction of forms of lifestyle and existing social structures;
- low mobility and weak diversity of all forms of human life;
- in terms of worldview, the idea of complete non-freedom of a human, the definition of all actions and deeds by independent forces of nature;
- ethically strong-willed instruction not on cognition and transformation of the world, but on contemplation, carefreeness, mystical union with nature, concentration on the inner spiritual life;
- weak development of personal principles and construction of social life on the principles of collectivism;
- absolute dominance of the state over society;
- the economic basis of life is corporate and state ownership, and the main method of management is coercion.

The *Western model of culture* is usually understood as a systematic description of a special type of civilisational development, which includes certain stages of historical and cultural development of Europe and North America. The modern Western model of culture in many respects has inherited the Greco-Roman ancient culture, which has always opposed itself to the so-called East, that is, to everything that lay beyond its eastern borders.

*Characteristic features of the Western model of culture are:*

- dynamism, focus on novelty;
- affirmation of dignity and respect for the human person;
- individualism, attitude to the autonomy of the individual;
- rationality;
- ideals of freedom, equality, tolerance;
- respect for private property;
- the predominance of democracy over all other forms of government.

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## 86. Subject, structure and functions of the philosophy of history

Philosophy of history – a branch of philosophy associated with the interpretation of the historical process and historical knowledge. The subject of the philosophy of history is the interpretation, disclosure of the content of the historical process and historical knowledge.

*The main components of the philosophy of history.*

*The ontology of the philosophy of history* is a component of the philosophy of history that considers the problems of historical existence itself: the content and direction of history, social progress, social determinism, the formation of a single historical space, determining the foundations of world history, human place in the universe, historical time, and others.

*The epistemology of the philosophy of history* focuses on the problems of historical knowledge, namely: the study, analysis and explanation of historical facts and events, determining the specifics of historical knowledge, the search for truth in historical knowledge, etc.

*History of philosophy of history* explores the problems of origin and development of philosophy of history, the formation of its subject, the process of internal differentiation of philosophy of history, during which there were different directions and currents of philosophy of history.

*Anthropology of the philosophy of history* studies the place of a human in the historical process, the role of the subjects of history in this process and answers the question: «Who makes history?».

*Functions of the philosophy of history.*

*The philosophical function of the philosophy of history* is that it forms a general view of history in a human, that is, of the existence and development of society, the unity and diversity of the historical process, its content and direction, the place and role of a human in it, and so on.

*The theoretical function of the philosophy of history* is that it makes it possible to penetrate into the historical process and consider it at the level of theory, i.e. at the level of a system of views on its essence, content, directions of development. It allows for a theoretical reconstruction of the historical past, to establish the truth of historical facts and events.

*The methodological function of the philosophy of history* is the possibility of applying its provisions in the study of individual phenomena and events of the historical past, which are studied by certain social sciences. In this case, the provisions and conclusions of the philosophy of history play the role of a powerful methodological tool in research in the fields of history, sociology, economics, political science, philosophy of law, psychology and other sciences.

*The prognostic function of the philosophy of history* is that knowledge of the laws of the historical process helps to predict trends in society, its individual subsystems, the immediate and more distant consequences of historical events, human activities. On the basis of such a prediction, the development of certain social phenomena and society as a whole is predicted.

It should be noted that all the considered functions of the philosophy of history are related to each other. Each of them in one way or another includes them in its content.

## ===== 87. **Modern trends in the philosophy of history** **(ontological, epistemological, axiological,** **technocratic)**

*Epistemological direction of the philosophy of history.* It was developed in the second half of the nineteenth century. Its representatives are Wilhelm Dilthey (founder), Benedetto Croce, Georg Simmel, Robin Collingwood, Raymond Aron and others. It is believed that the main subject of the philosophy of history – logical-theoretical and methodological problems of research of the historical past, its theoretical reconstruction and establishing the truth of historical facts. This trend is often called the critical philosophy of history. This is due to the fact that its representatives consider a critical examination of history as the only way to create a model of human history, assess the truth of historical facts and the theoretical reproduction of the picture of historical reality.

*Ontological concept.* As a subject of philosophy, it implies a set of studies aimed at elucidating the specific features of social processes. Its representatives are Robert Mel, Roger Ramon, Anne Callo who claim

that the focus of the philosophy of history should be primarily ontological and should focus on such issues as the content and formation of human history, the essence of the historical process, the possibility of predicting the future, the role and place of a human in the historical process. etc. For example, when considering the driving forces of social development, the question arises about the role of consciousness and human will in the historical process.

*Axiological concept.* It pays special attention to the problem of the value of history, as well as to clarify the rational bases of judgments that declare some phenomena of historical knowledge valuable or invaluable. The whole philosophy of history is reduced to the doctrine of values, which reveals their nature, essence and significance in the historical process. It is believed that values are super-historical in nature and together form an ideal, objective transcendent world. The representatives are Wilhelm Windelband and Heinrich Rickert (Baden school of neo-Kantianism). Considering the value of social life and spiritual life, Windelband and Rickert conclude a leading role in the spiritual life of the history of society regarding life. They were critical of Marx's materialist understanding of history, which substantiated the basic importance of the economic factor (i.e., being) in the development of society. Based on these considerations, the philosophy of history acts as a doctrine of values, revealing their nature and essence, as well as their meaning and embodiment in the lives and activities of people.

*Technocratic concepts.* Technology is given a decisive role in social life and the progress of society, and it is argued that only industrialisation can really regulate and improve the life of society and the individual. Such concepts include: the concept of post-industrial (information) society (Daniel Bell, Alvin Toffler); the concept of technotronic society (Zbigniew Brzezinski); the concept of a new industrial society (John Galbraith).

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## **88. A formational approach to understanding history as a variant of a monistic interpretation of the historical process**

The formational approach is based on a monistic understanding of history. It interprets world history as a single linear-translational, natural-

historical process of successive change of socio-economic formations. The doctrine of socio-economic formations was developed by Karl Marx in his works «Capital», «Towards a Critique of Political Economy» and a number of others. The essence of his doctrine is:

1) socio-economic formation is a qualitatively defined integral social system, the most important element of which are material (economic), spiritual (ideological) and other connections and relations established among people in the process of their life;

2) socio-economic formation reflects the general that characterises public life in different countries at a certain stage of their development;

3) socio-economic formation is a stage in the development of society. By distinguishing production relations from all other social relations, Marx discovered their basic types. Thus, it became clear that different social organisms can have either the same socio-economic structure or differ in structure (i.e. production relations of different types).

Socio-economic formation is a specific historical type of society, a holistic social system that is based on a certain mode of production and acts as a degree of social progress.

The substantiation of the category «socio-economic formation» allowed Karl Marx to periodise the historical process. On the whole, he identified *five types of formations*: primitive, slave, feudal, capitalist, communist, each of which has specific laws of origin and development, and the world process, he understood as a linear ascent from one formation to another. In turn, in each historical formation there are general laws that link them into a single process of world history.

The determining factors for the change of these formations are the dialectical relationship of productive forces and production relations, as well as the ever-growing role of the subjective factor – conscious activity, the masses, classes, parties, individuals.

Considering the concept of «socio-historical formation», it should be borne in mind that it, as an abstraction of the highest level, reflects the main features of objective reality and is abstracted from individual phenomena and cases. However, some researchers, using the concept of «formation» in its pure form, impose it on the real historical process and, when they do not find a complete identity of the concepts of «formation» and «reality», declare the doctrine of formation fiction. Historical prac-

tice has also shown that not all countries and peoples necessarily undergo all formations or their phases in their development.

===== **89. Civilisational approach to understanding history. Concepts of local civilisations (M. Danilevsky, O. Spengler, A. Toynbee): essence and features**

This approach developed in the XIX–XX centuries. Its main feature is the assertion of the idea of the existence of many cultures and civilisations, their locality and diversity, the denial of a firm one-line scheme of social progress. One of the founders of this approach was the Russian sociologist and naturalist *Nikolai Danilevsky* (1822–1885), who put forward the concept of separate cultural and historical types (civilisations), which find expression through the four most important forms of activity, or «foundations» (self-expression) of civilizations – religious, cultural, political, socio-economic. Like biological organisms cultural-historical types are in the process of relentless struggle with the external environment and with each other and are infancy, maturation, ageing and death. Danilevsky defined some *laws of development of cultural and historical types* : 1) peoples who speak one or similar languages constitute one cultural and historical type; 2) for the emergence and development of cultural and historical type requires a certain political independence; 3) the success of civilisation depends on various elements of cultural and historical type; 4) the process of formation of civilisations is long, and the period of their flowering is short; 5) civilisations develop in the closed and isolated manner, but this does not mean that they do not affect each other.

The German thinker *Oswald Spengler* (1880–1936), who was also critical of the Eurocentric one-line scheme of social progress, continued and developed Danilevsky's views. The main category in Spengler's philosophy is culture, which he understands as a special «organism», separated from other similar «organisms». It follows that there is no single human culture and cannot be. Therefore, Spengler denies the integrity and unity of world history, the presence in it of «permanent and universal». Spengler distinguishes eight cultures in the history of mankind:

Egyptian, Indian, Babylonian, Chinese, Greco-Roman, Byzantine-Arabic, Western European and Mayan culture. He expects the emergence of Russian-Siberian culture. Every cultural organism, according to Spengler, exists for a certain period of life (about a thousand years), after which it is reborn into civilisation and dies. Each of the cultures has its own deep meaning and equal significance in the historical process. He understands the meaning of history as the elucidation of the destiny, soul and language of cultures.

Another representative of the concept of local civilisations is the English historian and sociologist *Arnold Toynbee* (1889-1975), who, developing the views of Danilevsky and Spengler on the cyclical nature of history, considers it as a set of histories of individual peculiar and relatively closed civilisations (in the original version, he counts 23 and then reduces to 13). Toynbee identifies in each of them the main stages of historical existence: the emergence, growth, breakage and decomposition. After passing these basic phases, a civilisation usually perishes, giving way to another civilisation.

## ===== 90. The problem of the meaning of history (K. Jaspers, F. Fukuyama)

The problem of the meaning of history occupies one of the main places in most areas of philosophy of history. At the same time, some of the philosophers have created concepts in which the problem of the content of history is central.

The concept of the leading German philosopher *Karl Jaspers* (1883-1969) states that the meaning of history is beyond history itself. The content and basis of history is a faith common to all mankind, which does not divide it, but unites it. No world or national religion can offer such faith to mankind. Jaspers argued that such a common faith for mankind can only be a philosophical faith, which arose in the so-called «axial time» of world history. «Axial time», which revealed the universal meaning of history, he proposed to see in the period between 800 and 200 BC. BC, when the ancient Greek philosophers, prophets of the Jewish people, the founders of Zoroastrianism in Iran, Confucianism and Taoism in China, Buddhism and Jainism in India. The epoch of «axial time» is the time of the

birth of world religions, which replaced paganism, and the emergence of philosophy, which replaced the mythological worldview; it is a time when several powerful spiritual centres, intrinsically close to each other, appeared on the planet almost simultaneously. The era of «axial time» helped people to feel human, awakened their spirit, involved in the foundations of culture and morality, raised before them the question of the meaning of human existence and the meaning of being. Jaspers believed that human's self-awareness, the awakening of their spirituality was the beginning of the general history of mankind, which has so far been divided into local, unrelated cultures. Since then, humanity has been doomed to a common destiny and a single faith, because otherwise the history of mankind could end catastrophically. According to Jaspers, communication plays a huge role in uniting people on a common spiritual basis and establishing agreement and mutual understanding between them, so his philosophy of history is often called communicative.

The problem of the content and direction of the historical process was considered by the American philosopher *Francis Fukuyama* (born 1952). He proposed his theory of the «end of history.» He sees the «end of history» in the fact that humanity will eventually find the optimal form of society and the state, and the universal ideal – in liberal ideas and views, based on which all human needs must be met and the basic contradictions of society resolved. Liberalism, according to Fukuyama, is a rational form of organisation of society that has no alternative, so humanity has no choice but to spread this ideology to other countries, thus creating a universal state – a liberal democracy in the political sphere. In this case, according to Fukuyama, – the meaning of history.

There are other points of view on the content of history. Some philosophers, for example, believe that history is devoid of any meaning, is a mystery to people, and pessimistic about the future of mankind (Schopenhauer, Burghardt), others – that history is an irrational flow of events that can not be rationally explained (Nietzsche, Hartmann) etc.



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